

A GOLDEN CHAINE,
OR
THE DESCRIPTION
OF THEOLOGIE,
CONTAINING THE OR-
der of the causes of Saluation and Dam-
nation, according to Gods word.
*A view whereof, is to be seen in the
Table annexed.*

α Written in Latine, and translated
by R. H.

HEREVNTO IS ADJOY-
ned the order which M. Theodore Beza
vsed in comforting afflicted consciences.

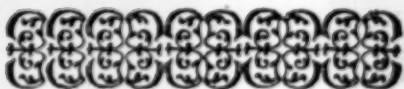
The second edition, much enlarged,
with a Table at the ende.



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Richard Kent his book
1694

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TO THE RIGHT WOR-

SHIPFULL, *M. D. CESAR*

Judge of the Admiraltie Court, and
Master of her *Majesties* Court
of Requestes.

IN the course of mans
life, there be three
things (*Right Wor-*
shipfull) at the which
mans mind doth vsu-
ally ayme: to aboud
in knowledge, to en-
crease in riches, and
to be exalted to honour. If knowledge be
the marke at which man aymeth, what bet-
ter knowledge *then* ^a *to knowe God the Father*
and whom he hath sent Iesus Christ? for *him* ^b *to*
know is eternall life. This to Salomon was ^c *the*
beginning of wisdom, this to him was ^d *the*
end of all. Paul, he made but a ^e *base account*
of other things in respect of *this knowledge*
of his Lorde Iesus. If riches in this worlde,

^a *1. Cor. 13. 12.*

^b *Prov. 1. 7.*

^c *Eccl. 1. 1.*

^d *1. Cor. 13. 12.*

^e *1. Tim. 6. 7.*

THE EPISTLE

Godlines is great gayne, and hath a promise euen of this life. ¹ *Abraham* had experience of it, and *Lot* for his sake; ² *Ioseph* had experience of it, and his ³ *pragenie* for his sake. If honour be our haue in which we would rest, behold what honour is this, that a man ⁴ *should be called the Sonne of God.* The sonne of *Pharaohs* daughter an high tide, yet *Moses* did rather choose to be a sonne of God, ⁵ *then to be called the sonne of Pharaohs daughter.* To dwell in the tents of the mightie, though vngodly, a great place, yet *Dauid* ⁶ *had rather be a dore keeper in Gods house, then to dwell in the tabernacles of such great personages.* Is the knowledge of God in *Christ* such a benefite? why then so few *Salomons*? why so few *Pauls* in the world? Is *godlines* so gainefull, as *Paul* saith it is? yet few *Abrahams*, few *Iosephs*. Is to be called Gods Sonne, such a matter of honour? *Moses* thought so, *Dauid* thought so: but they are dead. Men in these daies, if *Salomons* wisdom were but the feare of God, would not accompanie the ⁷ *Queene of Shebah* to heare his wisdom: for ⁸ *a greater then Salomon is here amongst them,* and his ⁹ *wisdom* is thought meere foolishnes: If *Paul* should but once say that he accounted all things dung in respect of *Christ Iesu*, then with ¹⁰ *Festus*, *Paul, Paul, thou art beside thy selfe.* And as for the rest of the holy men: O foolish *Abraham*, O foolish *Ioseph*,

Gen. 12.

21.

Gen. 47.

4.

Gen. 47.

24.

Ex. 3. 1.

Ex. 11.

24.

Ps. 84.

10.

1. King. 10.

Math. 11.

47.

1. Cor. 13. 12.

Act. 22. 1.

DEDICATORIE.

seph, which trusted much in God, and not in
your selues. O thrise foolish Moses and Da-
vid, who for the bare feare of God would for-
goe such great callings. Thus reasoneth the
wise man, thus the couetous man, thus the
ambitious man, thus all men who are not
guided by the sanctifying spirite of the euer-
liuing God. But hath a man this spirit? then a
day ¹ in Gods courts is better then a thousand
else where: then he wil not regard how much
he knoweth, but *that one thing is necessarie*:
then he wil not seeke howe much men are in
his bookes, but looke howe great hee is in
Gods bookes: then hee wil first looke
whether *Christ* honour him, and afterwards
thinke to be honoured of men. And surely no
maruaile: for seeing in *Christ* ^{are hid all the}
treasures of wisdom and knowledge, knowe
Christ, and knowe all: haue *Christ*, and haue
all. Let him accept vs to be of his stocke, and
then we can not want great honour. Man
thinketh it a great matter to deriue his an-
cestours from the Conquest of the land, but
a surpassing honour to be of the blood roy-
all with princes: and so it is indeede, for as
the tribe of *Judah* was aboue all other tribes,
so is the line of princes aboue other descēts.
But what if our descent could be drawne
not from the Conquest, but from *Noahs*
flood, yet we might as well descend of cur-

1. Tim. 2. 10.

1. Tim. 2. 10.

Col. 2. 3.

THE EPISTLE

fed *Camas* of blessed *Sem*: but he that once can prooue his descent from *Christ*, then is he vndoubtedly of the tribe of *Judah*, and with *Dauid* shall inherit the *Ierusalē* of God: he shall with *Sem* be King of *Salem*, when the posteritie of *Canaan* shalbe rooted out.

This doctrine (right worshipfull) if it stuck not onely in the eares of the hearers of our age, but could sinke into the furrows of their hearts, it would bring forth farre more fruite then it doth. But, alas, nowe a daies there are many ^a *Marthas*, but fewe *Maries*. Many as ^a *blind* as the very beetle, and yet they either dreame they see, or will not buie *eye salve* to cure their disease: many *poore*, but they will none of this *gold*: many *naked*, but *Christes* garment will not fit them; it is either too long, or too short, too straight, or too wide, too hote, or too cold, too light, or too heauie, or somewhat is in it that they will not weare it. Many hungry, and yet they will ^a *lay out their siluer*, and not for bread. Many thirslie, and yet they will giue ^a *Wisdome* leaue euen in the open streetes and in the highest places of the cities, to crie, Come, and drinke of my wine that I haue drawne. But ^a they forsake the fountaine of liuing waters, and dig them pits, euen broken pits that can hold no water. Thus ^b *light* is come into the world, but men regard darknes more then light: A ^c *yoke of oxen*, the lease of a farme, the marriage

of

Revel. 11. 3.

a Luk. 10. 42.
a Revel. 3.
17. 12.

Jer. 17. 9.

Prov. 9. 3.

Isa. 48. 5.

Isa. 2. 17.

Isa. 14. 17.

DEDICATORIE.

of a wife, or some earthly delight, will hinder men from comming to Gods banquet. The
4 flesh pots of Egypt are the Israelites felicitie, *Exod. 16. 13.*
 when they will not depend vpon Gods providence. Yea, the knowledge of the true God is so little set by, that men had rather fashion vnto themselves gods of their owne making, then that God should fashion them like vnto him. The Epicures god, pleasure: the rich mans god, money: the ambitious mans god, honour: a proud mind maketh his owne person his god: and a popish minde a piece of bread his god: whereas the true God is the God of a fewe, and they not of *the wisest, or*
greatest sort. Thus men care litle for the knowledge of God, and lesse for the knowledge of their owne saluation. Predestination, is a doctrine to high for their learning: Election, a matter they least thinke of. This opinion it was founded first in the forge of a popish braine, and I would it were not renued by others in our daies. They say, hope well, and haue well: O siely comforters. But it is not the dutie of man to know his election. O wilfull blindness. The Lord saith by Paul, *'Proue* *1. Cor. 13. 9.*
your selues whesher ye are in the faith. Know ye not your own selues, that Christ Iesus dwelleth in you, except ye be reprobates? Shall God bidde *prooue*, and dares man say *doubt*? Shall Paul bid *examine*, and will the Pope bid but *hope*?

THE EPISTLE

2
14
17
 Shall the ^e spirit of truth command vs to know
2
1
King
32
 our saluation, and dares a ^b lying spirit in the
2
1
 mouth of a false prophet, teatme it presumption
2
3
4
1
 to know our saluation? ⁱ Let vs trie the spirits
 whether they are of God, or not. For may a sonne
 of man knowe whether he be of his fathers
 familie, and may not the sonnes of God
 knowe whether they belong to the house-
 holde of God? Yes surely. For this is that
 which will make them to loue God; and for
 this God loueth them againe: this is it
 which will arme them against despaire, and
 make them to be carefull of the commande-
4
M
1
6
 ments of God. ^b A child can not but honour
 his father, and a seruant can not but obey his
 master. With this knowledge any one be he
 of neuer so base a parentage, so simple a
 reache, so poore an estate, or so cōtemptible
 in the world, may enter into the kingdom &
4
C
1
19
 inheritance of God: without this, ⁱ many noble,
 many wise, many rich, many mighty, go headlōg
 downe into eternall fire. Wherefore seeing
 the doctrine of God, and his eternall pre-
 destination, are so contemned by many, and
 condemned of the most, as either vnnecessa-
 rie to be learned, or at the least in the last
 place; the author of this booke hath taken
 great paynes so to set downe that great
 mysterie of Saluation, and Damnation, as
 that by this treatise the iudgement of the
Chri-

DEDICATORIE.

Christian reader may be greatly established, and his memorie helped: his iudgement, in that the truth of this doctrine is plainly set downe, and nothing set downe but the truth: his memorie, in that the order is very methodicall, and definitions brieve. Al other arts are drawne into methode; and if the handmaids be decked in so comely attire, the mistres must needs be somewhat regarded. Mans memorie in Gods matters, is very brittle, yea so brittle, that with *Messala Corvinus*, those Christians, forget their owne names, who in matters of this life may compare for memorie with *Themistocles* himselfe. Neither by this doe arts controule divinitie; but are as many *Hagars* to one *Sarah*, and as the *Gibeonites* to draw water and cleave timber for the house of *Ioshua* God. This hath the author done in Latine for the benefite of students: and at the request of some well disposed, I did take vpon me the translation of it into the english tongue, that our own countrie-men might by it reape some profite. That translating of profitable treatises is both lawfull and necessarie; it is no doubt. Ancient learned men both divines and philosophers, did write in their owne mother tongue for the benefite of their countie. If they then are commended for writing in their owne language, who will condemne
Ioh. 24.
tran-

THE EPISTLE

translations from one into another language? Ignorance is no more the mother of deuotion, but happie were our lande if *all could* "prophecie. Wherefore this treatise being thus finished, I commit it to the weight of the ballance of the Sanctuarie: and it hauing the title of a *golden chayne*, I doubt, not but it will abide the touchstone of Gods word. Thus you haue, right worshipfull, the authors intention in writing, and mine in translating. It remaineth that I humbly entreat your Worship to entertaine the publishing of this treatise vnder your Worships protection. Many blacke mouthes are opened against this doctrine, and therefore it needeth the countenance of religious and great patrons. It hath beene the vse of holy men in all ages to consecrate their labours vnto some worthie person. * *Luke* he did it to *Theophilus* in the historie of the Apostles: If *Luke* did well to choose out a *Theophilus* in his daies, I trust I shal not doe amisse to make choice of a *Theophilus* in ours. The difference is this, he did it to instruct his *Theophilus*, and not to get credite vnto his historie: I contrarily, that this my paines might be the better armed against sharpe tongues, not to instruct your Worship, whose profession in religion is not of a small standing. Learning deserveth well of you, and religion better: I haue particular occasi-

DEDICATORIE.

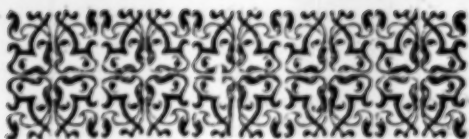
on to say so, and our Church to think so: both of them present vnto you this work: learning her part, religion hers: this booke, I dout not, but I may tearme learned, it hauing had the approbation of the best learned: and religious, because it containeth the doctrine of God, and of mans both Election, and Re- probation. Thus trusting that this my bold enterprise in the choice of your patronage, wilbe as welcome vnto you, as I wish it profitable to Gods Church amongst vs, I humbly take my leaue of your Worship, beseeching the Almighty God, that with a daily encrease of honour in this life, he will graunt vnto you that true *honour* which he promi- L. 1. 1. 1. 1. seth to such as *honour him*. *Cambr. S. Johns Coll.* Iulie 23. 1592.

*Your VVorships in all
Christian duetie,*

Robert Hill.







TO THE CHRISTIAN READER,



HRISTIAN Reader, there are at this day
four severall opinions of the
order of Gods Predestina-
tion. The first, is of the
olde and newe Pelagians,
who place the cause of
Gods Predestination in mā;
in that they hold, that God
did ordeine men eyther to life or death, according as he
did foresee, that they would by their naturall free-
will, eyther reiect or receiue grace offered. The se-
cond of them, who (of some) are termed Lutherans;
which teach, that God foreseeing, how all mankind
being shut up under unbelieve, would therefore reiect
grace offered, did hereupon, purpose to choose some
to saluation of his meere mercie, without any respect
of their faith, or good works, and the rest to reiect, be-
ing mooved to doe this, because he did eternally foresee
that

TO THE READER.

that they would reiect his grace offered them in the Gospell. The third, of Semipelagian Papiſtes, which aſcribe Gods Predeſtination, partly to mercie, and partly to mens foreſeene preparations and meritorious workes. The fourth, of ſuch as teach, that the cauſe of the execution of Gods Predeſtination, is his mercy in Chriſt, in them, which are ſaued; and in them, which periſh, the fall and corruption of man: yet ſo, as that the decree and eternall counſell of God, concerning them, both, hath not any cauſe beſide his will and pleaſure. Of theſe foure opinions, the three former, I haue laboured to oppugne, as erroneous, and to maintaine the laſt, as beeing a trueth, which will beare vveight in the ballance of the Sanctuarie.

A further diſcourſe vvhereof, here I make bolde to offer to thy godly conſideration: in reading vvhereof, regarde not ſo much the thing it ſelfe, penned very ſlenderly, as mine intent and affection: vvhich deſire among the reſt, to caſt my myte into the treaſurie of the Church of England, and for vwant of gold, pearle, and precious ſtone, to bring a rammes ſkinne or twaine, and a little goates haire, to the building of the Lords tabernacle. Exod. 35. 25.

The Father of our Lord Ieſus Chriſt graunt that, according to the riches of his glorie, thou mayſt be ſtrengthened by his Spirit in the inner man, that Chriſt may dwell in thy heart by faith; to the ende that thou beeing rooted and grounded in loue, mayſt be able to comprehend vvhith all Saints, vvhich is the
breadth

TO THE READER.

breadth, and length, and depth, and height thereof;
and to know the love of Christ which passeth know-
ledge, that thou mayst be filled with all fulnesse of
God. Amen. Farevvell. Iulie 23. the yeere of
the last patience of Saints. 1592.

Thine in Christ Iesus,

VV. P.



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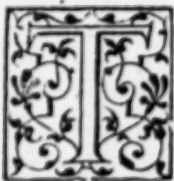
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CHAP. I.

Of the bodie of Scripture and Theologie.



He bodie of Scripture, is a doctrine
sufficient to liue well.

It comprehendeth many holy
sciences, whereof one is princi-
pall, others are handmaydes or
retayners.

The principall science is *The-
ologie.*

Theologie, is the science of liuing blessedly for e-
uer. Blessed life consisteth in the knowledge of God.
Ioh. 17. 3. *This is life eternall, that they know thee to be
the onely very God, and whome thou hast sent Christ le-
sus.* Esay. 53. 11. *By his knowledge shall my righteous
seruant (viz. Christ) iustifie many.* And therefore it
consisteth likewise in the knowledge of our selues,
because we knowe God by looking into our selues.

Theologie hath two parts: the first of God, the se-
cond of his workes.

C H A P. 2.

*Of God, and the nature
of God.*

That there is a God, it is euident; 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of things honest and dishonest: 4. by the terrour of conscience: 5. by the regiment of ciuill societies: 6. the order of all causes hauing euer recourse to some former beginning: 7. the determination of all things to their seueral ends: 8. the consent of all men well in their wits.

God is Iehouah Elohim. *Exod. 6. 2. And Elohim spake vnto Moses, and said vnto him, I am Iehouah: and I appeared vnto Abraham, to Isaac, and to Iacob, by the name of God Almighty, but by my name Iehouah was I not knowne vnto them. Exod. 3. 13. If they say vnto me, What is his Name? What shall I say vnto them? And God answered Moses, I am that I am: Also hee saide, thus shalt thou say vnto the children of Israel, I am hath sent me vnto you. And God spake further to Moses, thus shalt thou say vnto the children of Israel, Iehouah Elohim, &c. hath sent me vnto you.* In these wordes, the first title of God, declareth his Nature, the second his Persons.

The Nature of God, is his most liuely and most perfect essence.

The perfection of the Nature of God, is his absolute constitution, by the which he is wholly complete

plete within him selfe, Exo. 3. 13. *I am that I am.* Act. 17. 24. *God that made the world, and all things that are therein, seeing that he is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mens handes, As though hee needed any thing, seeing hee giveth to all life and breath and all things.*

The perfection of his Nature, is either Simplesnes, or the Infinitenes thereof.

The Simplesnes of his nature, is that by which he is void of al logical relation. He hath not in him, subiect or adiunct. Ioh. 5. 26. *As the Father hath life in him selfe, so hath he giuen to the Sonne to haue life in him selfe:* Conferred with Ioh. 14. 6. *I am the way, the truth, and the life.* 1. Ioh. 1. 7. *But if we walke in light, as He is in light:* Conferred with v. 5. *God is light, and in him is no darknesse.* Hence it is manifest, that to haue Life, and to be Life: to be in Light, and to be Light, in God are all one. Neither is God subiect to generalitie, or specialitie: whole, or parts: matter, or that which is made of matter: for so there should be in God diuers thinges, and one more perfect then another. Therefore, whatsoeuer is in God, is his essence, and all that hee is, hee is by essence. The saying of *Augustine* in his 6. booke and 4. chap. of the Trinitie, is fit to prooue this: *In God, saith he, to be, and to be iust, or mightie, are all one: but in the minde of man, it is not all one to be, and to be mightie, or iust: for the minde may be destitute of these vertues, and yet a minde.*

Hence it is manifest, that the Nature of God is immutable and Spirituall.

Gods immutabilitie of nature, is that by which he is voyd of all composition, diuision, & change. *Iam. 1. 17. With God there is no variablenes nor shadow of changing. Mal. 3. 6. I am the Lord and am not changed.* Where it is said, that God repenteth, &c. *Gen. 6. 6.* the meaning is, that God changeth the action, as men doe that repent: therefore repentance, it signifieth not any mutation in God, but in his actions, and such things as are made and changed by him.

Gods nature, is spirituall in that it is incorporall, and therefore inuisible. *Ioh. 4. 24. God is a spirit. 2. Cor. 3. 17. The Lord is the spirit. 1. Tim. 1. 17. To the King eternall, immortall, inuisible, onely wise God, be glorie and honour for euer and euer. Coloss. 1. 15. Who is the image of the inuisible God.*

The infinitenes of God, is twofold: his Eternitie, and Exceeding greatnes.

Gods eternitie, is that by which he is without beginning and ending. *Psal. 90. 2. Before the mountains were made, and before thou hadst formed the earth, and the round worlde, euen from euermlasting to euermlasting, thou art our God. Reuel. 1. 8. I am Alpha and Omega, that is, the beginning and ending, saith the Lord, Which is, Which was, and which is to come.*

Gods exceeding greatnesse, is that by which his incomprehensible nature is euery where present, both within and without the worlde. *Psal. 145. 3. Great is the Lorde, and worthe to be praised, and his greatnes*

*greatnes is incomprehensible. 1. King. 8. 27. Is it true in
decide that God will dwell on the earth? behold the hea-
uens, and the heauen of heauens are not able to containe
thee: how much lesse is this house that I haue built? Ier.
23. 24. Doe not I fill the heauen and earth, saith the
Lord? Hence it is plaine:*

First, that he is onely one, and that indiuisible, not
many Eph. 4. 5. *One Lord, one faith, one baptisme, one
God and Father of all. Deut. 4. 35. Vnto thee it was shew-
ed, that thou mightest know that the Lord he is God, and
that there is none but he alone. 1. Cor. 8. 4. Wee knowe
that an idole is nothing in the worlde, and that there is
none other God but one. And there can be but one
thing infinite in nature.*

Secondly, that God is the knowér of the heart.
For nothing is hidden from that nature, which is
within all things, and without all things, which is in-
cluded in nothing, nor excluded from any thing. Be-
cause 1. King. 8. 39. *The Lord searcheth all hearts, and
vnderstandeth euery worke of the minde. Psal. 139. 1, 2.
Thou knowest my sitting downe, and my rising up, thou
vnderstandest my cogitation a farre off.*

C H A P. 3.

Of the life of God.

Hitherto we haue spoken of the perfection of
Gods Nature. Nowe followeth the life of
God, by which the Diuine Nature is in per-

petuall action, liuing, and moouing in it selfe. Psal. 42.2. *My soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of God?* Hebr. 3.12. *See that there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine nature, is especially in perpetuall operation by three attributes, the which doe manifest the operation of God towards his creatures. These are his wisdom, will, and omnipotencie.

The wisdom or knowledge of God, is that by the which God doth not by certaine notions abstracted from the thinges them selues, but by his owne essence, nor successiuelly and by discourse of reason, but by one eternall & immutable acte of vnderstanding, distinctly, and perfectly know him selfe, and all other things, though infinite, whether they haue bene or not. Match. 11.27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whom the Sonne will reueale him.* Hebr. 4.13. *There is nothing created, which is not manifest in his sight: but all things are naked and open to his eyes, with whom we haue to doe.* Psal. 147.5. *His wisdom is infinite.*

Gods wisdom hath these parts, His foreknowledge, and his counsell.

The foreknowledge of God, is that by which he most assuredly foreseeeth all things that are to come. Act. 2.23. *Him haue ye taken by the handes of the wicked, being deliuered by the determinate counsel and foreknowledge of God, and haue crucified and slaine.* Rom. 8. *Those which beeknewe before, be also predestinated to be made like to the image of his Sonne.* This is not properly

spoken of God, but by reason of men, to whome things are past, or to come.

The counsell of God, is that by the which he doth most straightly perceiue the best reason of all things that are, Prou. 8. 14. *I haue counsell and wisdom, I am vnderstanding, and I haue strength.*

The wil of God is, that by the which he both most freely, & straitly with one act willeth all things. Ro. 9. 18. *He hath mercy on whō he wil, & whō he wil he hardeneth.* Eph. 1. 5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himself, according to the good pleasure of his will.* Iam. 4. 15. *For that which you should say, if the Lord will, wee will liue and doe this or that.*

God willeth that which is good, by approuing it, that which is euil, in as much as it is euill, by disallowing & forsaking it. And yet he voluntarily doth permit euil: because it is good that there should be euil. Act. 14. 16. *Who in time past suffered all the Gentiles to walke in their owne waies.* Psal. 81. 12. *So I gaue them vp to the hardnes of their heart, and they haue walked in their owne counsells.*

The will of God, by reason of diuers objects, hat in diuers Names, and is eyther called Loue and Hatred, or Grace and Iustice.

The loue of God, is that, by the which God approoueth first him selfe, and then all his creatures without their desert, & in them doth take delight. 1. Ioh. 4. 16. *God is loue, and who so remaineth in loue, remaineth in God, and God in him.* Ioh. 3. 16. *So God loved the world, that he gaue his onely begotten Sonne, &c.*

Rom. 5.8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.*

The hatred of God, is that by the which he disliketh and detesteth his creature offending, for his fault. 1. Cor. 10.5. *But many of them the Lord misliked, for they perished in the wilderness.* Psal. 5.5. *Thou hatest all the workers of iniquitie.* Psal. 44.8. *Thou hast loved iustice and hated iniquitie.*

The grace of God, is that by which he freely declareth his fauour to his creatures. Rom. 11.6. *If it be of grace, it is no more of workes: otherwise grace is not grace, but if it be of workes, it is no more grace.* Titus 2. 11. *The sauuing grace of God shined to all men teaching vs to denie impietie, &c.*

The Grace of God, is either his Goodnesse, or his Mercie.

The Goodnes of God, is that by which he being in him selfe absolutely good, doeth freely exercise his liberalitie vpon his creatures. Matth. 19. 17. *Why callest thou me good, there is none good but one, euen God.* Matth. 5. 45. *Hee maketh his sunne to shine vpon the good and bad, and hee raineth vpon the iust and vniust.*

Gods Mercie, is that by which he freely assisteth all his creatures in their miseries. Esay. 30. 18. *Yet will the Lord waite, that hee may haue mercie vpon you.* Lament. 3. 22. *It is the Lords mercies, that we are not consumed, because his compassions faile not.* Exod. 33. 19. *I take pittie on whom I take pittie, and am mercifull on whome I am mercifull.*

Gods

Gods Iustice, is that by which he in all things willeth that which is iust. Psal. 10. *The iust Lord loueth iustice.* Psal. 5. 4. *For thou art not a God that loueth wickednesse.*

Gods Iustice, is in word, or deede.

Iustice in word, is that trueth by which hee constantly, and indeede willeth that which he hath said. Rom. 3. 4. *Let God be true, and euery man a liar.* Matth. 24. 35. *Heauen and earth shall passe away, but my word shall not passe away.* Hence is it, that God is iust in keeping his promise. 1. Ioh. 1. 9. *If we confesse our sinnes, God is faithfull and iust to forgine our sinnes.* 2. Tim. 4. 8. *Hencefoorth is laide vp for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day.*

Iustice in deede, is that by which he cyther disposeth, or rewardeth.

Gods disposing iustice, is that by which he, as a most free Lord, ordereth rightly all thinges in his actions. Psal. 145. 17. *The Lord is righteous in all his wayes.*

Gods rewarding iustice, is that by which he rendereth to his creature according to his worke. 2. Thess. 1. 6. *It is iustice with God, to render affliction to such as afflict you, but to you which are afflicted, releasing with vs.* 1. Pet. 1. 17. *Therefore if you call him Father, which without respect of person iudgeth according to euery worke, passe the time of your dwelling here in feare:* Ierem. 51. 56. *The Lord that recompenseth shall surely recompense.*

The

The Iustice of God, is either his Gentlenesse, or Anger.

Gods Gentlenesse, is that by which he freely bestoweth vpon his creature a rewarde. 2. Thessl. 1. 5. *Which is a token of the righteous iudgement of God, that ye may be counted worthie the kingdome of God, for the which ye also suffer. Matth. 10. 41, 42 He that receiveth a Prophet in the name of a Prophet, shall haue a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man. And whosoever shall giue vnto one of these little ones to drinke a cup of cold water onely, in the name of a Disciple, verily I say vnto you, he shall not loose his reward.*

Gods Anger, is that by which he punisheth the transgression of his creature. Rom. 1. 18. *For the wrath of God is reuealed from heauen against all vngodlinesse, and vnrightheousnesse of men, which withhold the truth in vnrightheousnesse. Ioh. 3. 36. He that obaieth not the Sonne, shall not see life, but the wrath of God abideth on him.*

Thus much concerning the will of God. Nowe followeth his omnipotencie.

Gods omnipotencie, is that by which he is most able to performe euery worke. Matth. 19. 29. *With men this is impossible, with God all things are possible.*

Some thinges notwithstanding are here to be excepted. First, those things whose action argueth an impotencie, as to lye, to denie his worde. Titus 1. 2. *Which God, that cannot lye, hath promised. 2. Tim. 2.*

13. *He can not denie him selfe.* Secondly, such things as are contrarie to the Nature of God, as to destroy him selfe, and not to beget his Sonne from eternitie. Thirdly, such things as imply contradiction. For God can not make a trueth false, or that which is, when it is not, to be.

Gods power, may be distinguished into an absolute and actuall power.

Gods absolute power, is that by which he can doe more, then he eyther doth, or will doe. Matth. 3. 9. *I say vnto you, God is able of these stones to raise vp children to Abraham.* Philip. 3. 21. *According to the working, whereby he is able to subdue euen all things vnto himselfe.*

Gods actuall power, is that by which he causeth all things to be, which he freely will. Psal. 135. 6. *All things which God will, those he doth in heauen and in earth, and in all depths.*

CHAP. 5.

Of Gods glorie, and blessednesse.

OVt of the former attributes, by which the true Iehouah is distinguished from a fained God, and from idols, arise the glorie of God, and his blessednesse.

Gods glorie or maiestie, is the infinite excellencie of his most simple and most holy diuine Nature.
Hebr.

Hebr. 1. 3. *Whobring the brightnes of his glorie, and the ingraued forme of his person, &c.* Dan. 3. *Thou art onely God, and glorious vpon the earth.*

By this we see, that God onely can know himselfe perfectly. Ioh. 6. 46. *Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.* 1. Tim. 6. 16. *Who onely hath immortalitie, and dwelleth in the light, that none can attaine vnto, whom neuer man sawe, neither can see.* Exod. 33. 18. *Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of Gods glorie: partly more obscure, partly more apparant.

The more obscure manifestation, is the vision of Gods maiestie in this life by the eyes of the minde, through the helpe of things perceiued by the outward senses. Esay. 6. 1. *I saw the Lord sitting vpon an high throne, and lifted vp, and the lower parts thereof filled the temple.* Exod. 33. 22. *And while my glorie passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hande whiles I passe by: after I will take away mine hand, and thou shalt see my back partes, but my face shall not be seene.* 1. Cor. 13. 12. *Now we see, as through a glasse, darkely.*

The more apparant manifestation of God, is the contemplation of him in heauen face to face. 1. Cor. 13. 12. *But then shall we see face to face.* Dan. 7. 9. 10. *I beheld til the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snawe, &c.* Math. 19. 16.

Gods

Gods blessednes, is that by which God is in himselfe, and of himselfe all sufficient. Gen. 17.1. *I am God all sufficient, walke before me, and be thou upright.* Col. 2.9. *For in him dwelleth all the fulnes of the Godhead bodily.* 1. Tim. 6. 5. *Which in due time he shall shew, that is blessed and Prince onely, &c.*

C H A P. 5.

*Concerning the persons of the
Godhead.*

THe persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5. 7. *There are three that beare recorde in heauen, the Father, the Word, and the holy Ghost, and these three are one.* Gen. 19. 24. *Then Iehouah rained vpon Sodome and vpon Gomorah, brimstone, and fire from Iehouah in keauen.* Ioh. 1. 1. *In the beginning was the Worde, and the Worde was with God, and that Word was God.*

They therefore are coequall, and are distinguished not by degree, but by order.

The constitution of a person is, when as a personall proprietie, or the proper manner of subsisting is adioyned to the Deitie, or one diuine Nature.

Distinction of persons, is that, which albeit every person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the holy Ghost is not the Father or the

the Sonne, but the Holy Ghost alone: neither can they be deuided, by reason of the infinitnes of their most simple essence, which is all one in number, and the same in the Father, the same in the Sonne, the same in the holy Ghost: so that in these there is diuersitie of persons, but vnitie in essence.

The communion of the persons, or rather vnion, is that by which each one is in the rest, and with the rest, by reason of the vnitie of the Godhead: & therefore euery each one doeth possesse, loue, and glorifie another, and worke the same thing. Ioh. 14. 10. *Belieuest thou not that I am in the Father, and the Father is in me? the words that I speake vnto you, I speake not of my selfe, but the Father that dwelleth in me, he doeth the workes.* Prov. 8. 22. *The Lord hath possessed me in the beginning of his way: I was before the workes of old.* and v. 20. *Then was I with him as a nourisher, and I was daily his delight, reioycing alway before him.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.* and chap. 5. 19. *The Sonne can doe nothing of himselfe, saue that he seeth the Father doe: for what soeuer things he doth, the same doth the Sonne also.*

There be three persons: the Father, the Sonne, and the holy Ghost. Matth. 3. 16, 17. *And Iesus when he was baptized, came straight out of the water, and loe, the heauens were opened vnto him, and Iohn saw the Spirit of God, descending like a dove, and lighting vpon him: And loe, a voyce came from heauen, saying, This is my beloned Sonne, in whome I am well pleased.*

The

The Father, is a person without beginning, who from all eternitie begate the Sonne. Hebr. 1. 3. *Who being the brightnes of the glorie, and the ingraued forme of his person.* Psal. 2. 7. *Thou art my Sonne this day haue I begotten thee.*

In the generation of the Sonne, these properties must be noted: I. He that begetteth, and he that is begotten are together, and not one before another in time. II. He that begetteth doth communicate with him that is begotten not some one part, but his whole essence. III. The Father begot the Sonne not out of himselfe, but within in him selfe.

The incommunicable propertie of the Father, is to be vnbegotten, to be a Father, and to beget. Hee is the beginning of actions, because he beginneth euery action of himselfe, effecting it by the Sonne & the holy Ghost. 1. Cor. 8. 6. *Yet vnto vs, there is but one God, which is the Father of whome are all things, and we in him, and one Lorde Iesus Christ, by whom are all things, and we by him.* Rom. 11. 36. *For of him, and through him, and for him are all things.*

The other two persons haue the Godheade, or the whole diuine essence, of the Father by communication, namely the Sonne and the Holy Ghost.

The Sonne is the second person, begotten of the father, from all eternitie. Hebr. 1. 5. *For vnto which of the Angels said hee at any time, Thou art my Sonne, this day begat I thee.* Col. 1. 15. *Who is the image of the inuisible God, the first borne of euery creature.* Ioh. 1. 14.

And

And we saw the glorie thereof as the glorie of the onely begotten Sonne of the Father. Rom. 8. 3 2. Hee who spared not his owne Sonne.

For this cause hee is said to be sent from the Father. Ioh. 8. 42. *I proceeded forth and came from God, neither came I of my selfe, but he sent me.* This sending taketh not away the equalitie of essence and power, but declareth the order of the persons. Ioh. 5. 18. *Therefore the Iewes sought the more to kill him, not onely because he had broken the Sabbath: but said also that God was his father, and made himselfe equall with God.* Philip. 2. 6. *Who beeing in the forme of God, thought it no robberie to be equall with God.*

Although the Sonne be begotten of his Father, yet neuerthelesse he is of and by himselfe very God: for hee must be considered either according to his essence, or according to his filiation or sonneship. In regard of his essence, he is (*αὐτὸς ὁ θεός*) 1. of and by himselfe very God: for the Deitie which is common to all the three persons is not begotten. But as he is a person, and the Sonne of the father, he is not of himselfe, but from an other: for he is the eternall Sonne of his father. And thus hee is truly said to be *very God of very God.*

For this cause also he is *the WORD of the Father*, not a vanishing but an essentiall word; because as a worde is, as it were, begotten of the minde, so is the Sonne begotten of the father: and also, because hee bringeth glad tidings from the bosome of his father. *Nazian.* in his oration of the Sonne: *Basil* in his
preface

preface before *Iohns* Gospell.

The propertie of the Sonne, is to be begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. *Our Lord Iesus Christ, by whome are all things, and wee by him.* Ioh. 5. 19. *Whatsoeuer things he doth, the same doth the Sonne also.*

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter shall come, whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.* Rom. 8. 9. *But ye are not in the flesh, but in the spirit, seeing the Spirit of God dwelleth in you. But if there be any that hath not the Spirit of Christ, he is not his.* Iohn 16. 13, 14. *But when the Spirit of truth shall come, he shall conduct you into all truth: for he shall not speake of himselfe, but whatsoeuer he heareth, he shall speake, and shal declare vnto you such things as are to come. He shall glorifie me, for he shall receive of mine, and shew it vnto you.*

What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable propertie of the holy Ghost, is to proceede.

His proper manner of working, is to finish an action, effecting it, as from the Father and the Sonne.

And albeit the Father and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

C H . . P. 6.

*Of Gods workes, and his
decree.*

THus farre concerning the first part of Theologie : the second followeth, of the workes of God.

The workes of God, are all those, which hee doeth out of him selfe, that is, out of his diuine essence.

These are common to the Trinitie, alwaies reserved the peculiar manner of working to euery person.

The ende of all these, is the manifestation of the glorie of God. Rom. 11.36. *For him are all things, to him be glorie for euer.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternitie determined all things. Eph. 1.11. *In whome also we are chosen when we were predestinate, according to the purpose of him, which maketh all things after the counsell of his owne will.* and vers. 4. *As he hath chosen vs in him before the foundation of the world.* Matth. 10.29. *Are not two sparrowes sold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9.21. *Hath not the potter power on the clay, to make of the same lumpe one vessell to dishonour, and another to honour.*

Therefore

Therefore the Lord, according to his good pleasure, hath most certainly decreed euery both thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and ende.

Yea, hee hath most iustly decreed the wicked workes of the wicked. For if it had not so pleased him, they had neuer beene at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not any thing absolutely euill, 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.*

The thing which in the one nature is euill, in Gods eternall counsell comes in the place of a good thing; in that it is some occasion and way to manifest the glorie of God in his iustice, and his mercie.

God his foreknowledge, is conioyned with his decree; and indeede is in nature before it; yet not in regard of God, but vs; because knowledge goeth before the will, and the effecting of a worke. For we doe nothing, but those things that wee haue before willed, neither doe we will any thing which we know not before.

God his foreknowledge in it selfe, is not a cause why things are, but as it is conioyned with his decree. For thinges doe not therefore come to passe, because that GOD did foreknowe them; but because hee decreed and willed them:

therefore they come to passe.

The execution of Gods decree, is that by which all things in their time are accomplished which were foreknowne, or decreed, and that euen as they were foreknowne and decreed.

The same decree of God, is the first and principall working cause of all thinges, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which hee can willingly effect that hee hath decreed. And it were a signe of impotencie, to decree any thing which he could not willingly compasse. And with Gods will is conioyned an effectuall power, by which the Lord can bring to passe, whatsoeuer hee hath freely decreed.

This first and principall cause, howbeit in it selfe it be necessarie, yet it doth not take away freedome of will in election, or the nature and propertie of second causes, but onely brings them into a certen order, that is, it directeth them to the determinate ende: whereupon the effects and euents of things are contingent or necessarie, as the nature of the second cause is. So Christ according to his Fathers decree died necessarily, Act. 17.3. But yet willingly, Matth. 25.39. And if we respect the temperature of Christs bodie, he might haue prolonged his life; and therefore in this respect may be saide to haue died contingently.

The execution of Gods decree, hath two branches, his operation, and his operative permission.

Gods

Gods operation, is his effectuall producing of all good things, which eyther haue beeing or moouing, or which are done.

Gods operative permission, is that, by which hee onely permitteth one and the same worke to be done of others, as it is euill; but as it is good, he effectually worketh the same, Gen. 50. 20. *You indeede had purposed euill against me, but God decreed that for good, that he might, as hee hath done this day, preserve his people alive. and Gen. 45. 7. God hath sent me before you to preserue your posteritie in this land. Esay. 10. 5, 6, 7. Woo unto Asshur, the rod of my wrath, and the staffe in their hands is mine indignation. I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath, to take the spoile, and to take the pray, and to tread them vnder feete like the myre in the streete. But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy, and to cut off not a few nations.*

God permitteth euill, by a certaine voluntarie permission, in that he forsaketh the second cause in working euill. And he forsaketh his creature, either by detracting the grace it had, or not bestowing that which it wanteth. Rom. 1. 26. *For this cause God gaue them vp vnto vile affections. 2. Tim. 2. 25, 26. Instructing them with mockenes that are contrary minded, proouing if God at any time will giue them repentance, that they may know the truth, and that they may come to amendment out of the snare of the deuill, which are taken of him at his will.*

Neither must we thinke God vniust, who is indebted to none. Rom. 9. 15. *I will haue mercie on him, to whome I will shew mercie.* Yea, it is in Gods pleasure to bestow how much grace and vpon whome hee will. Matth. 20. 15. *Is it not lawfull for me to doe as I will with mine owne?*

That which is euill, hath some respect of goodnesse with God: first, in that it is the punishment of sinne: and punishment is accounted a morall good, in that, it is the part of a iust Iudge to punish sinne. Secondly, as it is a mere action or acte. Thirdly, as it is a chastisement, a triall of ones faith, martyrdome, propitiation for sinne, as the death and passion of Christ. Act. 2. 23. & 4. 24. And if we obseruethese caueats, God is not onely a bare permissiue agent in an euill worke, but a powerfull effectour of the same, yet so, as he neither instilleth an aberration into the action, nor yet supporteth, or intendeth the same, but that he most freely suffereth euill, and best disposeth of it to his owne glorie. The like we may see in this similitude: Let a man spurre forward a lame horse; In that he moueth forward, the rider is the cause; but that he halteth, he himselfe is the cause. And againe, we see the sunne beames gathering themselues into a sunne glasse, they burne such thinges as they light vpon: now, that they burne, the cause is not in the sunne, but in the glasse. The like may be said of Gods action in an euill subiect.

C H A P. 7.

*Of Predestination and
Creation.*

Gods decree, in as much as it concerneth man, is called Predestination : which is the decree of God, by the which hee hath ordeined all men to a certen and euerlasting estate : that is, either to saluation or condemnation, for his owne glorie.

1. Thel. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.* Rom. 9. 13. *As it is writen, I haue loued Iacob, and hated Esau.* and vers. 22. *What and if God would, to shewe his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction, and that he might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie.*

The meanes of accomplishing Gods Predestination, are twofold :

The creation, and the fall.

The creation, is that by which God made all things, very good, of nothing, that is, of no matter which was before the creation, Gen. 1. 1. *In the beginning God created the heauen, &c.* to the end of the chapter.

Gods manner of creating, as also of gouerning, is such, as that by his word alone, he, without any instrumentes, meanes, assistance, or motion pro-

duced all sorts of things. For to will any thing with God, is both to be able, and to performe it, Heb. 11.

3. *By faith we understand, that the world was ordeined by the word of God, so that the things which we see, are not made of things which did appeare. Psal. 148.5. Let them praise the name of the Lord, for he commanded and they were created.*

The goodnesse of the creature, is a kind of excellencie, by which it was void of all sinne, that is, free from punishment and transgression.

The creation, is of the world, or inhabitants in the world.

The worlde, is a most beautifull pallace, framed out of a deformed substance, and fitte to be inhabited.

The partes of the worlde, are the heauens and earth.

The heauens are threefolde: the first is the ayre, the second the skie, the third an invisible and incorporall essence, created to be the seate of all the Blessed, both men, and Angels. This third heauen is called Paradise, 2. Cor. 12.4.

The inhabitours of the world, are reasonable creatures, made according to Gods owne image: they are either Angels or men. Gen. 1. 26. Furthermore, God said, *Let vs make man in our owne image, according to our likenes. Iob 1.6. When the children of God came and stode before the Lorde, Satan came also among them.*

The image of God, is the integritie of the reasonable

ble creature, resembling God in holines, Eph. 4. 24. *And put on the new man which after God is created in righteousnesse and true holinesse.*

C H A P. 8.

Of Angels.

THe Angels ech of them beeing created in the beginning, were setled in an vpright estate. In whom these things are to be noted. First their nature. Angels are spirituall and incorporeal essences, Hebr. 2. 16. *For he in no sort tooke the Angels, but hee tooke the seede of Abraham.* Heb. 1. 7. *And of the Angels, he saith, hee maketh the spirites his messengers, and his ministers a flame of fire.*

Secondly, their qualities. First, they are wise, 2. Sam. 14. 18. *My lord the king is euen as an Angel of God in hearing good and bad.* 2. They are of great might, 2. Thel. 1. 7. *When the Lorde Iesus shall shewe himselfe from beauen with his mightie Angels.* 2. Sam. 24. *Dauid save the Angel that smote the people.* 2. King. 19. 35. *The same night the Angel of the Lord went out and smote in the campe of Ashur, an hundredth, fourescore, and five thousand.* 3. They are swift and of great agilitie, Esay 6. 6. *Then flew one of the Sera-phims vntome with an hote cole in his band.* Dan. 9. 21. *The mian Gabriel whome I had seene before in a vision, came flying and touched me.* This is the reason why the Cherubims in the Tabernacle were painted with winges.

winges.

Thirdly, they are innumerable, Gen. 3. 2. Nowe Iacob went forth in his journey, and the Angels of God met him. Dan. 7. 10. Thousand thousands ministred vnto him, and ten thousand thousands stode before him. Math. 26. 53. Thinkest thou, I cannot pray to my Father, and he will giue me mo then twelue legions of Angels? Heb. 12. 22. To the companie of innumerable Angels.

Fourthly, they are in the highest heauen, where they euer attend vpon God, and haue societie with him. Mark. 18. 10. In heauen their Angels alwaies behold the face of my Father which is in heauen. Psal. 68. 17. The charrets of God are twentie thousand thousand Angels, and the Lord is among them. Mark. 12. 25. But are as Angels in heauen.

Fiftly, their degree. That there are degrees of Angels, it is most plaine. Colos. 1. 16. By him were all things created, which are in heauen and in earth, things visible and invisible: whether they be thrones or dominions, or principalities, or powers. Rom. 8. 38. Neither Angels, nor principalities, nor powers, &c. 1. Thes. 4. 16. The Lord shall descend with the voyce of the Archangel, and with the trumpet of God. But it is not for vs to search, who, or howe many be of ech order, neither ought wee curiously to enquire howe they are distinguished, whether in essence, or qualities. Coloss. 2. 18. Let no man at his pleasure beare rule ouer you by humblenes of mind, and worshipping of angels, aduancing himselfe in those things which he neuer saw.

Sixthly, their office. Their office, is partly to magnific

nifie God, and partly to performe his commaundements. Psalm. 103. vers. 20, 21. *Praise the Lord, ye his Angels that excell in strength, that doe his commaundement in obeying the voyce of his word, Praise the Lord, all ye his hostes, ye his seruants that doe his pleasure.*

Seuenthly: The establishing of some Angels in that integritie, in which they were created.

C H A P. 7.

*Of Man, and the estate of
innocencie.*

MAN, after he was created of God, was established in an excellent estate of innocencie. In this estate seuen things are chiefly to be regarded.

I. The place. The garden of Heden, that most pleasant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integritie of mans nature. Which was Eph. 4. 24. *Created in righteousness and true holines.* This integritie hath two parts.

The first is wisdom, which is true and perfect knowledge of God, and of his will, in as much as it is to be performed of man, yea, and of the counsell of God in all his creatures. Coloss. 3. 10. *And haue put on the newe man, which is renued in knowledge, after the image of him that created him.* Gen. chap. 2. 19. *When the Lord God had formed on the earth every beast*

beast of the field, & euery soule of the heauen, he brought them vnto the man, to see howe hee would call them: for howsoeuer the man called the liuing creature, so was the name thereof.

The second is Iustice, which is a conformitie of the will, affections, and powers of the bodie to the will of God.

III. Mans dignitie, consisting of foure parts. First, his communion with God, by which as God reioyced in his owne image, so likewise man was incensed to loue God: this is apparant by Gods familiar conference with Adam, Gen. 1. 29. *And God said, Behold, I haue giuen vnto you euery hearb bearing seede, &c. that shall be to you for meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. Psal. 8. 6. *Thou hast made him Lord ouer the workes of thine handes, and hast set all things vnder his feete, &c.* Thirdly, the decencie, and dignitie of the bodie, in which, though naked, as nothing was vnseemely, so was there in it imprinted a princely maiestie. Psal. 8. 5. *Thou hast made him little lower then God, and crowned him with glorie and worship.* Gen. 2. 25. *They were both naked, and neither ashamed.* 1. Cor. 12. 22. *Vpon those members of the bodie, which we thinke most vnhoonest, put we more honestie on, and our vncomely partes haue more comelines on.* Fourthly, labour of the bodie without paine or griefe. Gen. 3. 17, 19. *Because thou hast obeyed the voyce of thy wife, &c. cursed is the earth for thy sake, in sorrowe shalt thou eate of it all the daies of thy life, &c.*

IIII. Subiection to God, whereby man was bound to performe obedience to the commaundements of God: which were two. The one was concerning the two trees: the other, the obseruation of the Sabbath.

Gods commandement concerning the trees, was ordained to make examination, and triall of mans obedience. It consisteth of two parts: the first, is the giuing of the tree of life, that as a signe, it might confirme to man his perpetuall abode in the garden of Heden, if still he persisted in his obedience. Rev. 2. 7. *To him that ouercōmeth, will I gine to eat of the tree of life, which is in the midst of Paradise of God.* Prov. 3. 18. *Shee is a tree of life to them which lay hold on her: and blessed is he that retaineth her.* The second, is the prohibition to eate of the tree of the knowledge of good and euill, together with a commination of temporall and eternall death, after the transgression of this commandement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the death.* This was a signe of death, and had its name of the euent, because the obseruation thereof would have brought perpetuall happines; as the violation gaue experience of euill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the obseruation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seuenth day, and sanctified it.*

V. His

V. His calling, which is his seruice of God, in the obseruation of his commandements, and the dressing of the garden of Heden. *Prov. God made all things for himselfe. Gen. 2.15. He placed him in the garden of Heden, to dresse and keepe it.*

VI. His diet was the hearbes of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. *Gen. 1.29. And God said, Behold, I haue giuen vnto you euery hearb bearing seede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seede, that shall be to you for meate. and c. 3. 17. But of the tree of knowledge of good and euill, thou shalt not eate.*

VII. His free choice, both to will, and performe the commandement concerning the two trees, and also to neglect and violate the same. Whereby wee see that our first parents were indeede created perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

C H A P. 10.

Of sinne and the fall of Angels.

THe fall, is a reuolting of the reasonable creature from obedience to sinne.
Sinne, is the corruption, or rather depriuation

tion of the first integritie. More plainly, it is a falling or turning from God, binding the offendour by the course of Gods iustice, to vndergoe the punishment.

Here a doubt may be mooued, whether sinne be a thing exisling, or not. The answere is this: Of things which are, some are positieue, other priuative. Thinges positieue, are all substances together with those their properties, effects, inclinations, and affections, which the Lord hath created and imprinted in their natures. That thing is called priuative which graunteth or presupposeth the abience of some such thing, as ought to be in a thing. Such a thing is sinne, the which properly and of it selfe is not any thing created, and exisling; but rather the abience of that good which ought to be in the creature.

Sinne hath two parts: A defect, or impotencie; and is a confusion or disturbance of all the powers and actions of the creature.

Impotencie is nothing else, but the very want or losse of that good, which God hath ingrafted in the nature of his creature.

The fall was effected on this manner. First, God created his reasonable creatures good in deede, but withall changeable, as wee haue shewed before. For to be vnchangeably good, is proper to God alone. Secondly, God tryed their obedience in those things about which they were conuersant.

Deut,

Deut. 13. 13. *Thou shalt not hearken to the words of the Prophet, or unto that dreamer of dreames: for the Lord your God proueth you, to knowe whether you loue the Lord your God, with all your heart, and with al your soule.* Thirdly, in this triall God doeth not assist them with newe grace to stand, but for iust causes forsaketh them. Lastly, after God hath forsaken them, and left them to themselues, they fall quite from God: no otherwise, then when a man staying vp a staffe from the ground, it standeth vp right, but if he neuer so little withdraw his hand, it falleth of it selfe.

The fall, is of men, and Angels.

The fall of Angels, is that, by which the vnderstanding, pointing at a more excellent estate, and of it owne accord approouing the same, together with the will making especiall choice thereof, they, albe it they might freely by their integritie, haue chosen the contrarie, were the sole instruments of their fall from God. 2. Pet. 2. 4. *If God spared not the Angels which sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to be kept vnto damnation, &c.* Jude 6. *The Angels which kept not their first estate, but left their owne habitation, he hath reserved in euermlasting chaines, &c.* Ioh. 8. 44. *He was a murderer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, consider: First, their corruption, arising from their fall, which is the deprauation of their nature; And is either that fearefull malice and hatred, by which they set themselues against God; or
their

their insatiable desire to destroy mankind; to the effecting wherof, they neglect neither force nor fraud. 1. Ioh. 3. 8. *He that committeth sinne, is of the deuill, because the deuill sinned from the beginning. For this cause was the Sonne of God reuealed, to dissolve the workes of the deuill.* 1. Pct. 5. 8. *Your aduersarie the deuill goeth about like a roaring lyon, seeking whome he may deuoure.* Eph. 6. 12. *You strime not against flesh and blood, but against Principalities, and powers, and worldly gouernours, the princes of darkenesse of this world, against spirituall wickednesses, which are in supercelestiall things.*

II. Their degree, and diuersitie: for of these Angels, one is chiefe, and the rest attendants. The chiefe is Beelzebub, prince of the rest of the deuils and the world, farre aboute them all in malice. Matth. 25. 41. *Away from me ye cursed, into euerlasting fire, prepared for the deuill and his angels.* 2. Cor. 4. 4. *Whose mindes the god of this worlde hath blinded.* Reuel. 12. 7. *And there was warre in heauen, Michael, and his Angels fought with the dragon, and the Dragon and his Angels fought.*

Ministring angels, are such as wayt vpon the deuill, in accomplishing his wickednes.

III. Their punishment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon. Iude v. 6. 2. Pet. 2. 4. *God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chains of darknes, to be kept vnto damnation.* This he did: first, to admonish men, what great punishment they deserued. Secondly, to

shew, that grievous sinnes must more grievously be punished.

The fall of Angels was the more grievous, because both their nature was more able to resist, and the deuill was the first founder of sinne.

Their punishment is easier, or more grievous.

Their easier punishment is double. The first, is their deiection from heauen. 2. Pet. 2. 4. *God cast the Angels that sinned into hell.* The second, is the abridging and limitation of their power, Iob 1. 12. *The Lord said vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grievous paine, is that torment in the deepe, which is endlesse and infinite, in time and measure. Luk. 8. 31. *And they besought him, that he would not command them to goe downe into the deepe.*

CHAP. II.

Of mans fall, and disobedience.

ADams fall, was his willing revolting to disobedience by eating the forbidden fruit. In Adams fall, we may note the manner, greatnes, and fruit of it.

1. The manner of Adams fall, was on this sort. First, the deuill, hauing immediatly before fallen him selfe, insinuateth vnto our first parents, that both the punishment for eating the forbidden fruite was vncertain,

certain, and that God was not true in his word vnto them. Secondly, by this his legerdmain, he blinded the eyes of their vnderstanding. Thirdly, beeing thus blinded, they begin to distrust God, and to doubt of Gods fauour. Fourthly, they thus doubting, are moued to behold the forbidden fruit. Fifthly, they no sooner see the beautie thereof, but they desire it. Sixtly, that they may satisfie their desire, they eat of the fruit, which by the hands of the woman, was taken from the tree: by which art they become vtterly disloyal to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without constraint, they willingly fall from their integritie, God vpon iust causes leauing them to themselues, and freely suffering them to fall. For wee must not thinke, that mans fall was either by chance, or God not knowing it, or barely winking at it, or by his bare permission, or against his will: but rather miraculously, not without the will of God, but yet without all approbation of it.

II. The greatnes of this transgression must be esteemed, not by the externall obiect, or the basenesse of an apple, but by the offence it containeth against Gods maiestie. This offence appeareth, by many trespasses committed in that action. The first, is doubting of Gods worde. 2. Want of faith. For they beleeue not Gods threatning, (*In the day ye eate thereof, you shall die the death.*) But beeing bewitched with the devils promise, (*ye shall be like gods*) they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curio-

fitie, in forsaking Gods word, and seeking other wisdom. 4. Their pride, in seeking to magnifie themselves, and to become like God. 5. Contempt of God, in transgressing his commaundements against their owne conscience. 6. In that they preferre the deuill before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods spirit dwelling in them, and despise that blessed vnion. 8. They murder both themselves and their progenie.

III. The fruit or effects. Out of this corrupt estate of our first parents, arose the estate of infidelitie or vbeliefe, whereby God hath included all men vnder sinne, that he might manifest his mercie in the saluation of some, and his iustice in condemnation of others. Rom. 11. 32. *God hath shut vp all men in vbeliefe, that he might haue mercy on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.*

In this estate, we must consider sinne, and the punishment of sinne. Sinne is threefold.

The first, is the participation of Adams both transgression and guiltinesse: whereby in his sinne, all his posteritie sinned. Rom. 5. 12. *As by one man sinne entered into the world, and by sinne death, so death entered vpon all men, in that all men haue sinned.* The reason of this is readie. Adams was not then a priuate man, but represented all mankind, and therefore looke what good he receiued from God, or euill elsewhere, both were common to others with him. 1. Cor. 15. 22. *As*

in Adam all men die, so in Christ all men rise againe.

Againe, when Adam offended, his posteritie was in his loines, from whom they should by the course of nature, issue: and therefore take part of the guiltinesse with him. Hebr. 7. 9, 10. *And to say as the thing is, Levi &c. payed tishes to Abraham: for he was yet in the loines of his father Abraram, when Melchisedee met him.*

CHAP. 12.

Of Originall sinne.

OVe of the former transgression ariseth another, namely Originall sinne, which is corruption ingendred in our first conception, whereby euery facultie of soule and bodie is prone and disposed to euill. Psal 51. 1. *I was borne in iniquitie, and in sinne hath my mother conceived me, Gen. 6. 5. Titus 3. 3. We our selues were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, lining in malitiousnes and enuie, hatefull, and hating one another. Hebr. 12. 1. Let vs cast away euery thing that presseth downe, and the sinne that hargeth so fast on.*

By this, we see that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules be immortall, nor Christ take vpon him mans nature.

All Adams posteritie is equally partaker of this corruption: the reason why it sheweth not it selfe equally

qually in all, is because some haue the spirit of sanctification, some the spirit, onely to bridle corruption, some neither.

The propagation of sinne, from the parents to the children, is either because the soule is infected by the contagion of the bodie, as a good ointment by a fustie vessel, or because God, in the very moment of creation and infusion of soules into infants, doth vterly forsake them. For as Adam received the image of God, both for himselfe and others: so did he loose it from himselfe and others.

But whereas the propagation of sinne is as a common fire in a towne, men are not so much to search how it came, as to be carefull how to extinguish it.

That we may the better know originall sinne in the seuerall faculties of mans nature, three circumstances must be considered.

1. How much of Gods image we yet retaine. 2. How much sinne man receiued from Adam. 3. The increase thereof afterward.

I. In the minde. The remnant of Gods image, is certaine notions concerning good and euill: as, that there is a God, and that the same God punisheth transgressions: that there is an euertlasting life: that we must reuerence our superiours, and not harne our neighbours. But euen these notions, they are both generall and corrupt, and haue none other vse, but to bereaue man of all excuse before Gods iudgement seat. Rom. 1. 19, 20. *That which may be knowne concerning God, is manifest in them: for God hath shewed it vn-*

to them. For the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent they should be without excuse.

II. Mens mindes reuelled from Adam, 1. Ignorance, namely, a want, or rather a deprivation of knowledge in the things of God, whether they concerne his sincere worship, or eternall happinesse. 1. Cor. 2. 14. *The naturall man perceiveth not the things of the spirit of God, for they are foolishnes vnto him, neither can hee knowe them, because they are spiritually discerned.* Rom. 8. 7. *The wisdom of the flesh is enemie with God, for it is not subiect to the law of God, neither indeed can be.*

II. Impotencie, whereby the minde of it selfe is vnable to vnderstand spirituall things, though they be taught. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* 2. Cor. 3. 5. *Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God.*

III. Vanitie, in that the minde thinketh falsehoode truth, and truth falsehood. Eph. 4. 7. *Walke no more as other Gentiles, in the vanitie of your vnderstanding.* 1. Cor. 1. 21. *It pleased God by the foolishnes of preaching, to saue those which beleeue.* 23. *We preach Christ crucified, to the Iewes a stumbling block, but to the Grecians foolishnes.* Prov. 14. 12. *There is a way which seemeth good in the eyes of man, but the end thereof is death.*

IV. A naturall inclination onely to conceiue and deuise the thing which is euill. Gen. 6. 5. *The Lord saw that the wickednes of man was great vpon earth, & at*

the imaginations of the thoughts of the heart were onely euill continually. Ier. 4. 22. They are wise to doe euill, but to doe well they haue no knowledge.

Hence it is apparant, that the originall, and as I may say, the matter of all heresies, is naturally engrafted in mans nature. This is worthie the obseruation of students in diuinitie.

The increase of sinne in the vnderstanding, is I. a reprobare sense, when God withdraweth the light of nature. Ioh. 12. 40. *He hath blinded their eyes, and hardened their hearts, least they should see with their eyes, and vnderstand with their hearts, and I should heale them, and they be conuerted.* Rom. 1. 28. *As they regarded not to know God, so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.* II. The spirit of slumber, Rom. 11. 8. *God hath giuen them the spirit of slumber, &c.* III. A spirituall drunkennesse, Esay 29. 9. *They are drunken, but not with wine, they stagger, but not by strong drinke.* IIII. Strong illusions. 2. Thel. 2. 11. *God shall send them strong illusions, and they shall beleene lyes.*

The remnant of Gods image in the conscience, is an obseruing and watchfull power, like the eye of a keeper, reserued in man, partly to reprocue, partly to repress the vnbridled course of his affections. Rom. 2. 15. *Which shewe the effect of the law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another or excusing.*

That which the conscience hath receiued of Adam, is the impurenes thereof. Titus 1. 15. *To them that*

that are defiled and unbeleening nothing is pure, but euen their minds and consciences are defiled. This impuritie hath three effects: the first, is to excuse sinne; as, if a man serue God outwardly, he will excuse and cloake his inward impietie. Mark. 10. 19, 20. *Thou knowest the commandements, Thou shalt not, &c. Then he answered, and said, Master, all these things haue I obserued from my youth.* Againe, it excuseth intents not warranted in Gods word, 1. Chron. 13. 9. *When they came to the threshing floore of Chidon; Vzza put forth his hand to hold the Arke, for the oxen did shake it.*

The second, is to accuse and terrifie for doing good. This we may see in superstitious idolotours, who are grieved when they omit to performe counterfeit and idolotrous worship to their gods. Colos. 2. 21, 22. *Touch not, tast not, handle not, which all perish with vsing; and are after the commandements and doctrines of men,* Esay 29. 13. *And their feare toward me was taught them by the precept of men.*

The third, is to accuse and terrifie for sinne. Gen. 50. 15. *When Iosephis brethren sawe that their father was dead, they said, It may be that Ioseph will hate vs, and will pay vs againe all the euill, which wee did vnto him.* Ioh. 8. 9. *And when they heard it, being accused by their owne consciences, they went out one by one.* 1. Ioh. 3. 20. *If our heart condemne vs, God is greater then our heart.* Though the conscience shall accuse a man truely, yet that will not argue any holinesse in it: Which appeareth, in that Adam in his innocencie had a God,
yet

yet no accusing conscience.

Impurenesse increased in the conscience, is first such a senselesse numnesse, as that it can hardly accuse a man of sinne. Eph. 4. 19. *Who beeing past feeling haue giuen them selues to wantonnes, to worke all uncleannes, euen with greedines.* 1. Tim. 4. 2. *Hauiing their consciences burned with an hot yron.* This senselesnes springeth from a custome in sinning. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.*

II. Some grieuous horror, and terrour of the conscience, Gen. 4. 14. *Behold, thou hast cast me this day from the earth, and from thy face shall I be hid? & v. 13. My punishment is greater, then I can beare.* The Symptomes of this disease, are blasphemies, trembling of bodie, fearefull dreames. Act. 24. 26. *And as he disputed of righteousness, and temperance, and the iudgement to come, Felix trembled &c.* Dan. 5. 9. *Then the Kings countenance was changed and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.*

In the will, the remnant of Gods image, is a free choice. First, in euery naturall action, belonging to each liuing creature, as to nourish, to engender, to mooue, to perceiue. Secondly, in euery humane action, that is, such as belong to all men; and therefore man hath free will in outward actions, whether they concerne manners, a familie, or the commonwealth, albeit both in the choicè and refusall of them

them it be very weake. Rom. 2. 14. *The Gentiles which haue not the law, by nature doe those things which are of the Law.*

The will receiued. *I.* An impotencie, whereby it can not will, or so much as lust after that, which is indeede good, that is, which may please & be acceptable to God. 1. Cor. 2. 14. *The natural man perceiueth not the things of the Spirit of God, for they are foolishnes vnto him: neither can hee knowe them, because they are spiritually discerned.* Rom. 5. 6. *Christ, when we were yet of no strength, at his time died for the vngodly.* 2. Tim. 2. 26. Phil. 2. 13. *It is God which worketh in you both the will and the deede, euen of his good pleasure.*

II. An inward rebellion, whereby it vtterly abhorreth that which is good, desiring and willing that alone which is euill.

By this it appeareth, that the will is no agent but a meere patient in the first acte of conuersion to God, and that by it selfe it can neither begin that conuersion, or any other inward and sound obedience due to Gods Law.

That which the affections receiue, is a disorder, by which they therefore are not well affected, because they eschewe that which is good, and pursue that which is euill. Galat. 5. 24. *They that are Christs, haue crucified the flesh with the affections and lusts thereof.* Rom. 1. 26. *Therefore God gaue them ouer to filth by lusts.* 1. King. 22. 8. *The king of Israel said vnto Iehosaphat, yet is there one of whom thou maiest take counsel, but him I hate, &c.* & 21. 4. *Therefore Achab came home to his house*

house discontented and angrie, for the word which Naboth spake vnto him, and he laid himselfe on his bed, turning away his face least he should eat meate.

That which the bodie hath receiued, is I. fitness to begin sinne: This doth the bodie in transporting all objects and occasions of sinne to the soule. Gen. 3. 6. *The woman seeing that the tree was good for meate, and pleasant to the eyes, &c. tooke of the fruit thereof, and did eat.* II. A fitness to execute sinne, so soone as the heart hath begun it. Rom. 6. *Neither giue your members as weapons of iniustice to sinne.* and v. 19. *As you haue giuen your members as seruants to uncleannesse and iniquitie, to commit iniquitie, &c.*

CHAP. 13.

Of actuall sinne.

AFTER originall sinne in Adams posteritie, Actuall transgression taketh place. It is either inward or outward. Inward, is of the mind, will, and affections.

The actuall sinne of the mind, is the euill thought or intent thereof, contrarie to Gods Law. Examples of euill thoughts: God (the onely knower of the heart) hath in diuers places set downe in his word. I. That there is no God, Psal. 10. 4. *The wicked is so proud, that he seeketh not for God, beethinketh alwaies there is no God.* Psal. 14. 1. *The foole saith in his heart, there is no God.* II. That there is neither prouidence
nor

nor presence of God in the world, Psal. 10. 11. *Hee hath said in his heart God hath forgotten: he hideth away his face and will neuer see.* vers. 13. *Wherefore doth the wicked contemne God? he saith in his heart, thou wilt not regard.* III. It imagineth safeguard to it selfe from all perils. Psal. 10. 6. *He saith in his heart, I shall neuer be mooued nor be in danger.* Reuel. 18. 7. *She saith in her heart, I sit being a Queene, and am no widowe, and shall see no mourning.* IIII. It esteemeth it selfe more excellent then other. Apoc. 18. 7. *I sit as a Queene.* Luk. 18. 11. *The Pharisee standing thus, praied to himselfe, I thanke thee, O God, that I am not as other men extortioners, vnjust, adulterers, nor yet as this Publican.* vers. 12. *I fast twise in the weeke, and giue tyth of all my possessions.* V. That the Gospel of Gods kingdome is meere foolishnes. 1. Cor. 2. 14. *The naturall man perceineth not the things of the Spirite of God, for they are foolishnes vnto him.* VI. To thinke vncharitably and maliciously of such as serue God sincerely. Matth. 12. 24. *When the Pharisees heard that, they said, he casteth not out deuils but by the prince of deuils.* Psal. 74. 8. *They said in their hearts, let vs destroy them altogether.* VII. To thinke the day of death farre off. Esay 28. 15. *Ye haue said, we haue made a covenant with death, & with hell, we are at agreement, though a scourge runne ouer and passe through, it shall not come at vs.* VIII. That the paines of hell may be eschewed, in the place before mentioned, they say, *With hell haue we made agreement.* IX. That God will deferre his both particular and last generall comming to iudgement.

ment. Luk. 12. 19. *I will say unto my soule, soule thou hast much goods laid vp for many yeeres. and vers. 45. If that seruant say in his heart, my master will defer his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eies, they shall see these rebellious thoughts rising in their minds, as sparkles out of a chimney.

The actuall sinne of both will and affections, is euery wicked motion, inclination, and desire. Gal. 5. *The flesh lusteth against the spirit.*

An actuall outward sinne, is that, to the committing wherof, the members of the bodie doe, together with the faculties of the soule, concur. Such sinnes as these are infinite. Psal. 40. 12. *Innumerable troubles haue compassed me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are more in number then the haire of mine head.*

Actuall sinne, is of omission or commission: Againe, both these are in words or deedes.

In the sinne of commission, obserue these two points. The degrees in committing a sinne, and the differences of sinnes committed.

The degrees, are in number foure. Iam. 1. 14, 15. *Every man is tempted, when he is drawne away by his owne concupiscence, and is entised: Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.*

The first degree, is temptation, whereby man is allured to sinne. This doth Satan by offering to the
minde

minde that which is euill. Ioh. 13.2. *The deuil had now put into the heart of Iudas Iscariot Simons sonne to betray him.* Act. 5.3. *Peter said to Ananias, Why hath Satan filled thine heart that thou shouldst lye, &c.* 1. Chr. 21.1. *And Satan stood vp against Israel, and prouoked Dauid to number Israel.* This also is effected vpon occasion of some externall obiect, which the senses perceiue. Iob 31.1. *I haue made a conenant with mine eyes, Why then should I looke vpon a maid?*

Temptation hath two parts, abstraction, and inescation.

Abstraction, is the first cogitation of committing sinne, whereby the minde is withdrawne from Gods seruice, to the which it should be alwaies readie prest. Luk. chap. 10. verse 27. *Thou shalt loue the Lord thy God with all thy heart, and all thy soule, with all thy thought.*

Inescation, is that whereby an euill thought conceiued, and for a time retained in the minde by delighting the will and affections, doeth, as it were, lay a bayt for them to drawe them to consent.

The second degree, is conception, which is nothing else but a consent and resolution to commit sinne. Psalm. 7. verse 14. *He shall trauaile with wickednesse, he hath conceived mischiese, but hee shall bring forth a lye.*

The third degree, is the birth of sinne, namely, the committing of sinne, by the assistance both of the faculties of the soule, and the powers of the bodie.

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The fourth degree, is perfection, when sinne being by custome perfect, and, as it were, ripe, the sinner reapeth death, that is, damnation.

This appeareth in the example of Pharaoh: wherefore custome in any sinne is fearefull.

Sinne actually committed, hath five differences.

First, to consent with an offendour, and not actually to commit sinne. Eph. 5. 11. *Have no fellowship with the unfruitfull works of darknes, but reprove them rather.* This is done three manner of waies.

I. When as a man in iudgement somewhat alloweth the sinne of another. Nom. 20. 6, 10. *Moses and Aaron gathered the congregation together before the rocke, and Moses said vnto them, Heare now ye rebels: shall we bring you water out of the rocke? vers. 12. The Lord spake to Moses and Aaron, because ye beleev'd me not, to sanctifie me in the presence of the children of Israel into the land which I have given them.*

II. When the heart approoueth in affection and consent. Hither may wee referrre both the Ministers and the Magistrates concealing and winking at offences. 1 Sam. 2. 23. *Ely said, Why doe ye such things? for of all this people I heare euill of you. Doe no more my sonnes, &c.* Nowe that Elyes will agreeeth with his sonnes sinnes, it is manifest, vers. 29. *Thou honour'st thy children aboue me.*

III. Indeede, by counsell, presence, entisement. Rom. 1. 31. *They doe not onely doe the same, but also fauour them that doe them.* Mark. 6. 25. 26. *Shee said vnto her mother, What shall I aske: and shee said, Iohn Baptist*

sists head, &c. Act. 22. 20. When the blood of thy Martyr Stenen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slue him.

The second difference, is to sinne ignorantly, as when a man doth not expressely and distinctly know whether that which he doth, be a sinne or not, or if he knewe it, did not acknowledge and marke it. 1. Tim. 1. 23. *I before was a blasphemer, and a persecutor, and an oppressour: but I was receiued to mercy, for I did it ignorantly through unbeliefe.* Nomb. 35. 22, 23, 24. *If hee pushed him vnadvisedly and not of hatred, or cast vpon him any thing without laying of wait, or any stone, (whereby he might be slaine) and saw him not, or caused it to fall vpon him, and he die, and was not his enemy, neither sought him any harme. Then the congregation shall iudge betweene the slayer and the auenger of blood, according to these lawes.* 1. Cor. 4. 4. *I knew nothing by my selfe, yet am I not thereby iustified.* Psal. 19. 13. *Clenſe me from my secret finnes.*

The third difference, is to sinne vpon knowledge, but of infirmitie, as when a man fearing some imminent danger, or amazed at the horreur of death, doth against his knowledge denie that truth, which otherwise hee would acknowledge and embrace. Such was Peters fall, arising from the ouermuch rashnesse of the minde, mingled with some feare.

Thus all men offend, when the flesh, and inordinate desires so ouer rule the will and euery good endeavour, that they may prouoke man to that, which he from his heart detesteth. Rom. 7. 19. *I doe not the*

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thing which I would, but the euill which I would not, that doe I.

The fourth difference, is presumptuous sinning vpon knowledge. Psal. 19. 13. *Keep thy seruant from presumptuous sinnes: let them not reigne ouer me.* Hitherto belongeth, I. every sinne committed with an high hande, that is, in some contempt of God. Nomb. 15. 30. *The person that doth presumptuously, &c. shall be cut off from amongst his people: because he hath despised the word of the Lord, and hath broken his commandment.* II. Presumption of Gods mercie in doing euill. Eccles. 8. 11. *Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* Roin. 2. 4. *Despisest thou the riches of his bountifulnes, &c. not knowing that the bountifulnesse of God leadeth thee to repentance, &c.*

The fift difference, is to sinne vpon knowledge and set malice against God, and to this is the sinne against the holy Ghost referred.

C H A P. 14.

Of the punishment of sinne.

Hitherto we haue entreated of sinne, where-with all mankinde is infected: in the next place succeedeth the punishment of sinne, which is threefold.

The first is, in this life, and that diuerse waies. The first concerneth the bodie, either in the prouision with

with trouble for the things of this life, Gen. 3. 17. Or a proneſſe to diſeaſe, Matth. 9. 2. *Sonne be of good comfort, thy ſinnes be forgiven thee.* Ioh. 5. 14. *Behold, thou art made whole, ſinne no more, leaſt a worſe thing fall vpon thee.* Deut. 28. 21, 22. *The Lord ſhall make the peſtilence cleaue vnto thee, vntill he hath conſumed thee from the land, &c.* Or ſhame of nakedneſſe, Gen. 3. 7. Or in womens paines in childbirth, Gen. 3. 16. *Vnto the woman he ſaid, I will greatly increaſe thy ſorrowes, and thy conception: in ſorrow ſhalt thou bring forth children.*

II. The ſoule is puniſhed with trembling of conſcience, care, trouble, hardneſſe of heart, and madneſſe. Deut. 28. 28. *The Lord ſhall ſmite thee with madneſſe, and with blindnes, and with aſtonyng of heart.*

III. The whole man is puniſhed, I. with fearefull ſubiection to the regiment of Satan. Col. 1. 13. *Which freed vs from the power of darkeneſſe, and translated vs into the kingdome of his beloved Sonne.* Hebr. 2. 14. *He alſo himſelfe tooke part with them, that he might deſtroy through death, him that had power of death, that is, the deuill.* II. A ſeparation from the fellowſhip of God, & trembling at his preſence. Eph. 4. 18. *Hauiſg their cogitation darkened, and being ſtrangers from the life of God.* Gen. 3. 10. *I heard thy voyce in the garden, and was afraid, becauſe I was naked, therefore I hid my ſelfe.* III. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 29. *Thou ſhalt euer be oppreſſed with wrong, & be pouled, & no mā ſhall ſuccour thee, &c.* to the end of the chapter. To this place may be referred diſtinctiō of Lordſhips: & of this cometh a care to

inlarge them, and bargaining with all manner of ciuill seruitudes. I V. The losse of that lordly authoritie, which man had ouer all creatures: also their vanitie, which is not onely a weakening, but also a corrupting of that excellencie of the vertues and powers which God at the first put into them. Rom. 8. 20, 21. *The creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope, &c.* V. In a mans name, infamie and ignominie sometimes after his death. Jerem. 24. 9.

The second, is at the last gaspe, namely death, or a change like vnto death. Rom. 6. 23. *The wages of sinne is death.*

The third is, after this life, euen eternall destruction from Gods presence, and his exceeding glorie. 2. Thess. 1. 9. *Who shall be punished with euermlasting perdition, from the presence of God, and the glory of his power.*

C H A P. 15.

Of Election, and of Iesus Christ the foundation thereof.

PRedestination hath two parts; Election, and Reprobation. 1. Thess. 5. 9. *God hath not appointed vs to wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.*

Election, is Gods decree, whereby on his owne freewill, he hath ordained certaine men to saluation, to the praise of the glorie of his grace. Eph. 1. 4. 5, 6.

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He hath chosen vs in him, before the foundation of the worlde, according to the good pleasure of his will, to the praise of the glorie of his grace.

This decree, is that booke of life, wherein are written the names of the Elect. Reuel. 20.12. *Another booke was opened, which is the booke of life, and the dead were iudged of those things, that were written in the bookes, according to their workes.* 2. Tim. 2.19. *The foundation of God remaineth sure, and hath this scale, The Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as he purposed with himselfe, worketh all those thinges, which he decreed for the saluation of the Elect. For they whome God elected to this end, that they should inherit eternall life, were also elected to those subordinate meanes, whereby, as by steppes, they might attaine this end, and without which, it were impossible to obtaine it. Rom. 8. 29, 30. *Those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne amongst many brethren: Moreover, whome hee predestinate, them he called, whom he called, them hee iustified, and whome he iustified, them also hee glorified.*

There appertaine three things to the execution of this decree. First, the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation, is Christ Iesus, called of his Father from all eternitie, to performe the office of the Mediatour, that in him, all those which should be

saued, might be chosen Hebr. 5. 5. *Christ tooke not to himselfe this honour, to be made the hie priest, but he that said vnto him, Thou art my Sonne, this day begat I thee, gaue it him, &c. Esa. 42. 1. Behold my seruant: I wil stay vpon him: mine Elect, in whome my soule delighteth: I haue put my spirit vpon him: he shall bring forth iudgement to the Gentiles. Eph. 1. 4. He hath chosen vs in him, meaning Christ.*

Question. Howe can Christ be subordinate vnto Gods election, seeing he together with the Father decreed all things? *Answer.* Christ, as he is Mediator, is not subordinate to the very decree it selfe of election, but to the execution thereof onely. 1. Pet. 1. 20. *Christ was ordained before the foundation of the worlde. August.* in his book of the predestinatiō of the Saints, c. 5. *Christ was predestinate that he might be our head.*

In Christ we must especially obserue two things, His Incarnation, and his Office.

To the working of his Incarnation, concurre: First, both his Natures. Secondly, their Vnion. Thirdly, their distinction.

Christs first Nature, is the Godhead, in as much as it belongeth to the Sonne, whereby he is God. Philip 2. 6. *Who being in the forme of God, thought it no robbery to be equall with God, Ioh. 1. 1. In the beginning was the Word, and the Word was with God, & that Word was God.*

It was requisite for the Mediatour to be God: I. That he might the better sustaine that great miserie, wherewith mankind was overwhelmed; the great-
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nesse whereof, these foure things declare: *I.* The grieuousnes of sinne, wherewith Gods maiestie was infinitely offended. *II.* Gods infinite anger against this sinne. *III.* The fearefull power of death. *IV.* The devils tyrannie, who is prince of this world. *II.* That he might make his humane nature both of plentifull merite, and also of sufficient efficacie, for the work of mans redemption. *III.* That he might instill into all the elect eternall life, and holinesse. *Esay. 43. 12.* *I am the Lord, and there is none besides me a Saviour, I haue declared, and I haue saved, and I haue sowed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God.*

I say, the Godhead, in as much as it is the Godhead of the Sonne, is Christes diuine Nature: not as it is the Godhead of the Father, or the holy Ghost, for it is the office of the Sonne, to haue the administration of every outward action of the Trinitie, from the Father to the holy Ghost. *1. Cor. 6. 8.* And he being by nature the Sonne of the Father, bestoweth this priuiledge on those that belecue, that they are the sonnes of God by adoption. *Ioh. 1. 12.* *As many as receiued him, to them he gaue to be the sonnes of God.*

If eyther the Father or the holy Ghost, should haue bene incarnate, the title of Sonne should haue bene giuen to one of them, who was not Sonne by eternall generation, and so there should be moe sonnes then one.

Christes other nature, is his humanitie, whereby

he, the Mediatour, is very man. 1. Tim. 2. 5. *One God, and one Mediatour betweene God and man, the man Christ Iesus.*

It was necessarie that Christ should be man. First, that God might be pacified in that nature, wherein he was offended. Secondly, that he might vndergoe punishment due to sinne, the which the Godhead could not, beeing voyde and free from all passion.

Furthermore, Christ, as he is man, is like vnto vs in all things, sinne onely excepted. Hebr. 2. 17. *In all things it became him to be made like vnto his brethren.* 1. Cor. 13. 4.

Christ therefore is a perfect man, consisting of an essentiall and true soule and bodie, whereunto are ioyned such faculties and properties, as are essentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his bodie, length, breadth, and thickenesse: yea, it is comprehended in one onely place, visible, subiect to feeling, neither is there any thing wanting in him, which may either adorne or make for the being of mans nature.

Againe, Christ in his humanitie, was subiect to the infirmities of mans nature, which are these: I. To be tempted, Matth. 4. 1. *Iesus was caried by the spirit into the desert, to be tempted of the dewill.* II. To feare, Hebr. 5. 7. *Who in the daies of his flesh did offer up prayers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* III. To be angrie, Marke

Marke 3.5. *Then he looked round about on them angrily, mourning also for the hardnesse of their hearts, and said to the man, Stretch forth thine hand.* IV. Forgetfulness of his office imposed vpon him, by reason of the agonie astonishing his senses, Matth. 26. 39. *Hee went a little further, and fell on his face, and prayed, saying, O Father, if it be possible, let this cup passe from me: neuerthelesse, not as I will, but as thou wilt.*

We must hold these things concerning Christes infirmities: I. They were such qualities, as did onely affect his humane nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men; as, to thirst, to be wearie, and to die: and not personall, as are agues, consumptions, the leprosie, blindnes, &c. III. He was subiect to these infirmities, not by necessitie of his humane nature, but by his freewill and pleasure, pitying mankind: therefore in him, such infirmities were not the punishment of his owne sinne, as they are in vs, but rather part of that his humiliation which he did willingly vndergoe for our sakes.

C H A P. 16.

*Of the Vnion of the two Natures
in Christ.*

NOW followeth the Vnion of the two Natures in Christ, which especially concerneth his Mediation, for by it his humanitie did suffer death

death vpon the crosse in such sort, as he could neither be ouercome, nor perpetually ouerwhelmed by it. Three things belong to this vnitng of Natures.

I. Conception, by which his humane Nature was by the wonderfull power and operation of God, both immediately, that is, without mans helpe, and miraculously framed of the substance of the Virgine Marie. Luke 1. 35. *The holy Ghost shall come vpon thee, and the power of the most High shall ouer shadow thee.*

The holy Ghost can not be said to be the Father of Christ, because he did minister no matter to the making of the humanitie, but did onely fashion and frame it of the substance of the Virgine Marie.

II. Sanctification, whereby the same humane nature was purified, that is, altogether seuered by the power of the holy Ghost, from the least stain of sinne, to the end that it might be holy, and be made fitte to die for others. Luk. 1. 35. *That holy thing which shall be borne of thee, shall be called the Sonne of God.* 1. Pet. 3. 18. *Christ hath once suffered for sinnes, the iust for the vniust.* 1. Pet. 2. 22. *Who did not sinne, neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the second person in Trinitie, tooke vpon him flesh, and the seede of Abraham, namely that his humane nature, to the ende, that it beeing destitute of a proper and personall subsistence, might in the person of the Word obtaine it: subsisting, and, as it were, beeing supported of the Worde for euer. Iohn 1. 14. *That Word*

Word was made flesh. Hebr. chap. 2. vers. 16. He tooke not vpon him the nature of Angels, but the seeds of Abraham.

In the Assumption, we haue three things to consider: *I.* The difference of the two natures in Christ. For the diuine nature, as it is limited to the person of the Sonne is perfect and actually subsisting in it selfe: the other not. *II.* The manner of vnion. The person of the Sonne did by assuming the humane nature, create it, and by creating, assume it. *III.* The product of the Vnion. Whole Christ, God and man, was not made a new person of the two natures, as of parts compounding a new thing; but remained still the same person. Nowe whereas the auncient fathers, termed Christ a *compound person*, wee must vnderstand them not properly, but by proportion. For as the parts are vnited in the whole, so these two natures doe concur together in one person, which is the Sonne of God.

By this we may see, that Christ is one only Sonne of God, not two: yet in two respects is he one. As he is the eternall Word, he is by nature the Sonne of the Father. As he is man, the same Sonne also, yet not by nature or by adoption, but onely by personall vnion. Luk. 1. vers. 35. Matth. 3. 17. *This is my beloued Sonne, &c.*

The phrase in Scripture agreeing to this Vnion, is the *communion of properties*, concerning which, obserue two rules.

- I.* Of those thinges, which are spoken or attributed

buted to Christ, some are onely vnderstood of his diuine nature. As that Ioh. 8. 58. *Before Abraham was, I am.* And that Coloss. 1. 15. *Who is the image of the inuisible God, the first borne of euery creature.* Some againe agree onely to his humanitie, as, borne, suffered, dead, buried, &c. Luk. 2. 52. *And Iesus increased in wisdom and stature, and in fauour with God and man.* Lastly, other things are vnderstood, onely of both natures vnited together. As Matth. 17. 5. *This is my beloued Sonne, in whom onely I am well pleased, heare him.* Eph. 1. 22. *He hath made subiect all things vnder his feete, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20. 28. *To feede the Church of God, that is, Christ, which he (according to his manhood) hath purchased with his owne blood.* 1. Cor. 2. 8. *If they had known this, they would neuer haue crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as he is man, which onely are vnderstoode of his diuine nature. Ioh. 3. 13. *No man ascended vpto heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, whereas we must vnderstand, that onely his deitie came downe from heauen. Ioh. 6. 62. *What if ye should see the Sonne of man, (vz. Christes humane nature) ascend vp, where be (vz. his deitie) was before?*

Lastly, by reason of this Vnion, Christ, as hee is man,

man, is exalted aboue euery name: yea, he is adored, and hath such a great (though not infinite) measure of gifts, as farre surpasse the gifts of all Saints and Angels. Eph. 1. 21. *And set him at his right hand in heavenly places, farre aboue all principallitie and power, and might, and domination, and euery name that is named, not in this world only, but in that also that is to come.* Heb. 1. 6. *When he bringeth his first begottē Sonne into the world, he saith, And let all the Angels of God worship him.* Col. 2. 3. *In whom all the treasures of wisdom and knowledge are hidden.* Philip. 2. 9, 10. *Therefore God exalted him on hie, and gaue him a name aboue all names, that at the name of Iesus, euery knee should bow (namely, worship, and be subiect to him) both of thinges in heauen, and things in earth, and things vnder the earth.*

C H A P. 17.

*Of the distinction of both
Natures.*

THe distinction of both Natures, is that, whereby they, with their properties and effects, remaine, without composition, mingling, or conuersion, distinct. Ioh. 10. 17, 18. *Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe. No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe.* Ioh. 13. 31, 32. *Now is the Sonne of man glorified, and God is glorified in him. If God be*

be glorified in him, God shall also glorifie him in himselfe. Here we may obserue, that there is one wil in Christ, as God: another, as man. Math. 26. 39. *Not as I will, but as thou wilt.* This also approoueth that sentence of the Calcedon Creede. *Wee confesse, that one and the sam: Christ Iesus, both Sonne, Lord, and onely begotten, is knowne, and preached to be in two natures without confusion, mutation, dissineltion, or separation.*

Lastly, hereby it is manifest, that Christ, when he became that which he was not (namely man) continued still that which he was (very God.)

C H A P. 18.

Of Christs Natiuitie and Office.

THUS much concerning Christes incarnation, the cleere declaration thereof was by his Natiuitie.

The Natiuitie of Christ, is that whereby *Marie* a Virgin, did after the course of nature, and the custome of women, bring forth Christ that Worde of the Father, and the Sonne of Dauid: so that those are much deceiued, which are of opinion that Christ, after a miraculous manner, came into the worlde, the wombe of the Virgin being shut. Luk. 2. 23. *Every man child which first openeth the womb, shalbe called ho-ly to be Lord.* The which place of Scripture is applyed to *Marie* and our Sauour *Christ*. Hence is it, that the Virgin *Marie* is said (340. 140) to bring forth God, albeit there is not any way mother of the Godhead.

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For Christ as hee is God, is without mother, and as man, without father.

It is conuenient to be thought, that Marie continued a virgin vntill her dying day, albeit we make not this opinion any article of our beliefe. I. Christ being nowe to depart the world, committed his mother to the tuition and custodie of his disciple *Iohn*, which it is like he would not haue done, if she had had any children, by whome, as custome was, she might haue beene provided for. *Ioh. 19. 26.* II. It is likely, that shee, who was with child by the holy Ghost, would not after know any man. III. It is agreed of by the Church in all ages.

Christ beeing nowe borne, was circumcised the eight day, that he might fulfill all the righteousness of the Lawe: and beeing 30. yeeres of age, he was baptized, that he, beeing publiely and solemely inuested into the office of his Mediatourship, might take vpon him the guilt of our sinnes. He was both circumcised and baptized, that we might learne: I. That the whole efficacie of the Sacraments, depend alone and wholly vpon him. II. That he was Mediatour of mankinde, both before and after the lawe, as also vnder Grace. III. That hee is the knotte and bond of both couenants.

His Office followeth, to the perfect accomplishing whereof, he was anointed of his Father, that is, he was sufficiently furnished both with gifts & authority. *Heb. 1. 9. Therefore God, enē thy God anointed thee with the oile of gladnes aboue thy fellows. Esa. 61. 1. The Spirit of*
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of the Lord was upon me, therefore he anointed me. Ioh. 3. 34. God giueth him not the spirit by measure.

It any man enforce this as a reason, that Christ could not performe the office of a Mediatour, being not the meane or middle betwixt God and man, but the partie offended, and so one of the extreames, we must knowe that Christ is two waies saide to be the *Middle* or *meane*. I. Betwixt God and all men: for being both God and man, he doth participate with both extremes. II. Betwixt God and the faithfull onely: first, according to his humanitie, whereby he receiued the spirit without measure. Secondly, according to his diuine nature, namely, as hee is the Word. Nowe the word is *Middle*, betwixt the Father, and the faithfull: I. In regard of order; because the Word was begotten of the Father, and by it we haue accessse vnto the Father. This subordination which is of the Sonne to the Father, is not in the diuine essence, seuerally and distinctly considered, but in the relation or manner of hauing the essence. And after this manner those things which are subordinate, can not be vnequall, if they haue one and the same singular essence. II. In regard of his office; the which, being imposed on him, by his Father, hee did willingly vndergoe, and of his owne accord.

Christ doth exercise this office according to both natures vnited in one person, and according to each nature distinct one from the other. For in reconciling God and man together, the flesh performeth some things distinctly, and the Worde other things

things distinctly. Againe, some other things are done not by the Word, or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole, or in part, can it be translated to any other. Heb. 7. 24. *This man because he endurath for euer, hath an everlasting Priesthoode, or a Priesthood, that cannot passe from one to another.*

Therefore Christ, as he is God, hath vnder him, Emperours, Kings, Princes, to be his Vicegerents; who therefore are called Gods. Psal. 82. 1. But as he is Mediatour, that is, a Priest, a Prophet, and King of the Church, he hath no vicegerent, vicar, or lieute-
nant, who, in his either Kingly, or Priestly office, in both, or but one, can be in his stead.

Christs office, is threefold: Priestly, Propheticall, Regall. Psal. 110. 1, 2, 3, 4. Esay 42. 1.

Christs Priesthoode, is an office of his, whereby he performed all those things to God, whereby is obtained eternall life. Hebr. 5. 9. *And being consecrate, was made the author of eternall saluation, vnto all them that obey him: and is called of God an high Priest for euer after the order of Melchisedec.* Chap. 7. 24, 25. *This man because he endurath for euer, hath an everlasting Priesthoode, wherefore he is able also perfectly to saue all them that come vnto God by him.*

His Priesthood, consisteth of two parts, Satisfaction, and Intercession.

Satisfaction, is that, whereby Christ is a full propitiation to his Father, for the elect. Iob 33. 23. *If there*

be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousness, then will hee haue mercy vpon him, and will say, Deliver him that he goe not downe into the pit, for I haue found a reconciliation. Rom. 3. 24. And are iustified freely by his grace, through the redemption that is in Christ Iesus. 25. Who God hath set forth to be a reconciliation through faith in his blood. 1. Ioh. 2. 2. Hee is a propitiation for our finnes.

Christ satisfied Gods anger for mans offence, according to his humanitie, by performing perfect obedience to the will of God; according to his deitie, by ministering such especiall dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the saluation of the Elect. Ioh. 17. 19. For their sakes sanctifie I my selfe, that they also may be sanctified through the truth. Act. 20. 28. To feede the flocke of God, which he hath purchased with his owne blood. 2. Cor. 5. 19. God was in Christ, and reconciled the worlde to himselfe, not imputing their finnes vnto them.

Satisfaction, comprehendeth his Passion, and fulfilling the Law.

His passion, is the first part of satisfaction, by which hee hauing vndergone the punishment of sinne, satisfied Gods iustice, and appeased his anger for the finnes of the faithfull. His passion was on this manner.

a Somewhat before his death, partly feare arising from the sense of Gods wrath imminent vpon him, partly grieve possessing, as it were, each part of him, so disturbed his sacred minde, that inwardly for a while

while it stroke into him a strange kind of astonishment, or rather obliuion of his duetie imposed vpon him: and outwardly *e* made him pray vnto his Father (if he would) to remooue that cup frō him, the which he did expresse with no small cry, many teares, and a bloodie sweate, *d* trickling from his bodie vnto the ground. But when he came againe vnto himselfe, *e* he freely yielded himselfe vnto his Father, to satisfie vpon the crosse for the transgression of man. After this his agonie was ouerpasse, *f* by Iudas his treacherie Christ is apprehended, and *g* first hee is brought to Annas, after to Caiaphas, where Peter denieth him: *h* from Caiaphas is he led bound to Pilate, *i* Pilate posteth him ouer to Herod, he *k* transposteth him againe to Pilate, *l* who acknowledgeth his innocencie, and yet condemneth him as an offendour. This innocent thus condemned, is *m* pitifully scourged, crowned with thornes, scoffed, spiced at, spitefully adiudged to the death of the crosse, *n* on which his hands and feete are fastened with nayles. Here staied not his passions, but after all these *o* he became accused to God the Father, that is, God powred vpon him, beeing thus innocent, such a sea of his wrath, as was equivalent to the sinnes of the whole worlde. Hee now beeing vnder this curse, though the sense and feeling of this strange terrour, *p* complaineth to his Father, that he is forsaken: who notwithstanding, encountering then with Satan and his angels, did vterly vanquish *q* and ouercome them. When this was ended, his heart *r* was peirced with a

speare, till the bloode gushed out from his sides, and he gaue / vp the ghost: and commended his spirit to his Fathers protection: the which immediately went into paradise. His bodie, *w* herof not one bone was broken, was buried, and three daies was *x* ignominiously captiuated of death, *a* Mark. 4. 32. Matth. 26. 38. *b* Ioh. 12. 27. Mark. 14. 35. *c* Matth. 26. 37, 42. Ioh. 12. 29. Heb. 5. 7. *d* Luk. 22. 44. *e* Heb. 9. 5. 1. Cor. 5. 5, 7. Elay. 53. 10, 11. *f* Matth. 26. 47. *g* Ioh. 18. 13, 14. *h* Ioh. 18. 29. *i* Luk. 23. 7, 8. *k* Luk. 23. 15. *l* Mar. 27. 24, 26. *m* the same place. *n* Ioh. 19. 18. *o* Gal. 3. 13. *p* Matth. 27. 35, 46. *q* Coloss. 1. 14, 15. *r* Ioh. 19. 34. *s* Heb. 9. 15, 16. *t* Luk. 23. 43, 46. *u* Ioh. 19. 33. 42. *x* Act. 1. 13.

In this description of Christes passion, wee may note five circumstances especially.

I. His Agonie, namely, a vehement anguish, arising vpon the conflict of two contrary desires in him: The first, was to be obedient to his Father. The second, to auoid the horroure of death. Luk. 22. 44. *Being in an agonie, he praised more earnestly, and his sweate was like drops of blood, trickling downe to the ground.* Hebr. 5. 7. *In the dayes of his flesh did offer vpprayers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

II. His sacrifice, which is an action of Christs, offering himselfe to God the Father, as a rancome for the sinnes of the elect. Hebr. 9. 26. *Nowe in the ende of the world hath he appeared once to put away sinne by the sacrifice of himselfe.* In

In this sacrifice, the oblation was Christ, as he was man, Hebr. 10. 10. *By the which will we are sanctified, euen by the offering of Iesus Christ once made.*

The Altar also was Christ, as he was God, Hebr. 13. 10. *We haue an altar, whereof they haue no authoritie to eate which serue in the tabernacle.* Hebr. 9. 14. *How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from deade works, to serue the liuing God? Hence is it that Christ is said to sanctifie himselfe, as he is man. Ioh. 17. 19. For their sakes sanctifie I my selfe.* Matth. 23. 17. As the altar, the gift, and the temple, the gold. Matth. 23. 17.

Christ is the Priest, as he is God & man. Heb. 5. 6. *Thou art a Priest for euer after the order of Melchisedec.* 1. Tim. 2. 5, 6. *One Mediatour betweene God and man, the man Christ Iesus, who gaue himselfe a rancome for all men, to be a testimonie in due time.*

III. God the fathers acceptation of that his sacrifice, in which he was well pleased. For, had it bene that God had not allowed of it, Christs suffering had bene in vaine. Math. 3. 17. *This is my beloued Sonne, in whome I am well pleased.* Eph. 5. 1. *Euen as Christ loued vs and gaue himselfe for vs to be an offering and a sacrifice of a sweete smelling sauour to God.*

IV. Imputation of mans sinne to Christ. whereby his Father accounted him as a transgressour, hauing translated the burden of mans sinnes to his shoulders. Esay. 53. 4. *He hath borne our infirmities, & carried our sorowes: yet we did iudge him as plained and smitten of God, and humbled: But hee was wounded for*

our transgressions, he was broken for our iniquities, &c. and v. 12. He was counted with the transgressours, and he bare the sinnes of many. 2. Cor. 5. 21. He hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnes of God in him.

V. His wonderfull humiliation, consisting of 2. parts. I. In that he made himselfe of small or no reputation in respect of his deitie. Phil. 2. 7, 8. He made himselfe of no reputation, &c. he humbled himselfe, and became obedient vnto the death, even the death of the crosse.

We may not thinke, that this debasing of Christ came, because his diuine nature was either wasted or weakened, but because his deitie did, as it were, lay aside, and conceale his power and maiestie for a season. And as *Irenaeus* saith, *The Word rested, that the humane nature might be crucified, and dead.*

II. In that he became execrable, which is, by the Law accursed for vs. Gal. 3. 10. *Cursed is euery one, that remaineth not in all things written in the booke of the Law, to doe them.*

This accursednesse, is either inward, or outward.

Inward, is the sense of Gods fearefull anger vpon the crosse. Rev. 19. 15. *He it is, that treadeth the wine-presse of the fiercenes and wrath of Almighty God.* Esay. 53. 5. *He is grieved for our transgressions, the chastisement of our peace was vpon him, and with his stripes we were healed.* This appeared by those drops of blood, which issued from him, by his cryings to his Father vpon the crosse, and by sending of Angels to comfort him. Hence was it, that he so much feared death, which

which many Martyrs entertained most willingly.

His outward accursednes, stādeth in 3. degrees. I. Death vpon the crosse, which was not imaginary, but true, because blood & water issued from his heart. For seeing that water & blood gushed forth together, it is very like, the casket or coate which inuesteth the heart, called *Pericardion*, was pierced. As *Columbus* obserueth in his *Anatomie*, 7. booke. Ioh. 19. 34.

His death was necessarie, that he might confirme to vs the Testament, or couenant of grace promised for our sakes. Heb. 19. 15, 16. *For this cause is he the Mediatour of the new Testament, that through death, &c. they which were called, might receiue the promise of eternal inheritance: for where a Testament is, there must be the death of him that made the Testament, &c.* v. 17.

I I. Buriall, to ratifie the certentie of his death.

I I I. Descension into hell, which we must not vnderstand, that he went locally into the place of the damned, but that for the time of his abode in the graue he was vnder the ignominious dominion of death. Act. 2. 24. *Whome God hath raised up and loosed the sorrowes of death, because it was impossible that hee should be holden of it.* Ephes. 4. 9. *In that he ascended, what is it but that he also descended first into the lowest part of the earth?*

It was necessarie that Christ should be captivated of death, that he might abolish the sting, that is, the power therof. 1. Cor. 15. 55. *O death where is thy sting! O hell where is thy victorie!*

Thus wee haue heard of Christs maruelous pas-

sion, whereby he hath abolished both the first and second death, due vnto vs for our sinnes, the which (as we may further obserue) is a perfect rancome for the sinnes of all and euery one of the elect. 1. Tim. 2. 6. *Who gaue himselfe a rancome for all men.* For it was more, that Christ the onely begotten Sonne of God, yea, God himselfe for a small while should beare the curse of the Lawe, then if the whole world should haue suffered eternall punishment.

This also is worthie our meditation, that then a man is well grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, and is pricked with the griefe of those sinnes, whereby, as with speares, he pierced the side of the immaculate lambe of God. 1. Ioh. 3. 6. *Who so sinneth, neither hath seene him, nor knowne him.* Zach. 12. 10. *And they shall looke vpon him, whom they haue pierced, and they shall lament for him, as one lamenteth for his onely sonne, and be sorie for him, as one is sorie for his first borne.*

After Christs passion, followeth the fulfilling of the Lawe, by which he satisfied Gods iustice in fulfilling the whole Law. Rom. 8. 3, 4. *God sent his owne Sonne, that the righteousness of the law might be fulfilled by vs.*

He fulfilled the Lawe, partly by the holinesse of his humane nature, and partly by obedience in the works of the Law. Rom. 8. 2. *The lawe of the Spirit of life, which is in Christ Iesus, hath freed me from the lawe of sinne and of death.* Matth. 3. 15. *It becommeth vs to fulfill all righteousnesse, &c.* Ioh. 17. 19.

Now

Now succedeth the second part of Christs priest-hood, namely, intercession, whereby Christ is an Aduocate, and intreater of God the Father for the faithfull. Rom. 8. 34. *Christ at the right hand of God, and maketh request for vs.* Christs intercession, is directed immediatly to God the Father. 1. Ioh. 2. 1. *If any man sinne, we haue an aduocate with the Father, euen Iesus Christ, the Iust.* Now as the Father is first of the Trinitie in order, so if he be appeased, the Sonne and the holy Ghost are appeased also. For there is one and the same agreement and will of all the persons of the Trinitie.

Christ maketh intercession according to both natures. First, according to his humanitie, partly by appearing before his Father in heauen, partly by desiring the saluation of the elect. Heb. 9. 24. *Christ is entred into very heauen to appeare nowe in the sight of God for vs.* and chap. 7. 25. *He is able perfectly to saue them that come to God by him, seeing hee euer liueth to make intercession for them.* Secondly, according to his deitie, partly by applying the merite of his death; partly by making request by his holy spirite, in the hearts of the elect, with sighes vnspokeable. 1. Pet. 1. 2. *Elect according to the foreknowledge of the Father to the sanctification of the spirit.* Rom. 8. 26. *The spirite helpeth our infirmities: for wee know not what to pray as we ought, but the spirite it selfe maketh request for vs with sighes which cannot be expressed.*

We are not therefore to imagine or surmise, that Christ prostrateth himselfe vpon his knees before
his

his fathers throne for vs, neither is it necessarie, seeing his very presence before his father, hath in it, the force of an humble petition.

The end of Christs intercession is, that such as are iustified by his merites, should by this meanes continue in the state of grace. Nowe Christs intercession preferueth the elect in couering their continuall slips, infirmities, and imperfect actions, by an especiall and continuall application of his merites. That by this meanes mans person may remaine iust, and mans works acceptable to God. 1. Ioh. 2. 2. *He is a reconciliation for our sinnes, and not for ours only, but for the sinnes of the whol world.* 1. Pet. 2. 5. *Ye as liuely stones, be made a spirituall house and holy priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* Rev. 8. 3, 4. *And another Angel came & stood before the altar, having a golden censer, and much odours was giuen vnto him that he should offer with the prayers of al Saints vpon the golden altar, which is before the throne, and the smoke of the odours with the prayers of the Saints, went vpbefore God out of the Angels hand.*

Thus farre concerning Christs Priestthoode; now follow his Prophetickall and Regall offices.

His Prophetickall office, is that, whereby he immediately from his father, reuealeth his word and all the meanes of saluation comprised in the same. Ioh. 1. 18. *The Sonne, which is in the bosome of his Father, he hath declared vnto you.* Ioh. 8. 26. *Those things which I heare of my Father, I speake to the world.* Deut. 18. 18.

The word was first reuealed, partly by visions, by dreames,

dreames, by speech; partly by the instinct and motion of the holy Ghost. Hebr. 1. 1. *At sundrie times, and in diuers manners, God spake in old time to our fathers the Prophets: in these last daies he hath spoken to vs by his Sonne.* 2. Pet. 1. 21. *Prophecie came not in old time, by the will of man; but holy men of God spake, as they were moued by the holy Ghost.*

The like is done ordinarily only by the preaching of the word, where the holy Ghost doth inwardly illuminate the vnderstanding. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* vers. 21. 15. *I will giue you a mouth & wisdom, where against all your aduersaries shall not be able to speake, nor resist.* Act. 16. 14. *Whose heart the Lord opened, that shee attended on the things that Paul spake.*

For this cause, Christ is called the Doctor, Lawgiuer, and Counsellour of his Church. Matth. 23. 10. *Be ye not called Doctors, for one is your Doctor, Iesus Christ.* 1am. 4. 12. *There is one Lawgiuer which is able to saue & to destroy.* Esa. 9. 6. *He shall cal his name Counsellour, &c.* Yea, he is the Apostle of our profession. Heb. 3. 1. *The Angel of the couenant.* Mal. 3. 1. *And the Mediatour of the new couenant.* Heb. 9. 15. Therefore the soueraigne authoritie of expounding the Scripture, onely belongs to Christ: and the Church hath onely the ministerie of iudgement and interpretation committed vnto her.

Christs Regall office, is that whereby he distributeth his giftes, and disposeth all things for the benefit of the Elect. Psal. 2. and 110. 3. 1. 2. *The Lord said*

vnto

*unto my Lord, sit thou on my right hande, till I make
thine enemies thy footestool.*

The execution of Christs Regall office, comprehendeth his exaltation.

Christs exaltation, is that, by which he, after his humiliation, was by little and little exalted to glorie; and that in sundrie respects according to both his natures.

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the least alteration thereof. Rom. 1. 4. *Declared mightily to be the sonne of God, touching the spirit of sanctification by the resurrection from the dead.* Act. 2. 36. *God hath made him both Lorde and Christ, whome ye haue crucified.*

The exaltation of his humanitie, is the putting off from him his seruile condition, and all infirmities, & the putting on of such habituall gifts; which albeit they are created and finite, yet they haue so great and so marueilous perfection, as possibly can be ascribed to any creature. The giftes of his minde, are wisdome, knowledge, ioye, and other vnspeakeable vertues of his bodie, immortalitie, strength, agilitie, brightnesse. Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious body.* Matth. 17. 2. *He was transfigured before them, and his face did shine as the sunne, and his cloathes were as white as the light.* Heb. 1. 9. *God euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.* Eph. 1. 20, 22.

Christs

Christs bodie, although it be thus glorified, yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certain place. Luk. 24. 39. *Behold my hands, and my feete, it is euen I, touch me, and see: a spirit hath no flesh and bones, as ye see me haue.*

There be three degrees of Christs exaltation.

1. His resurrection, wherein by his diuine power he subdued death, and raised vp himselfe to eternall life. 2. Cor. 13. 4. *Though he was crucified concerning his infirmities, yet liueth he through the power of God.* Matth. 28. 6. *He is not here, for he is risen, as he said, Come see the place where the Lord was laid.*

The end of Christs resurrection, was to shew that his satisfaction, by his passion and death, was fully absolute. For one onely sinne would haue deteined the Mediatour vnder the dominion of death, though he had fully satisfied for all the rest. 1. Cor. 15. 17. *If Christ be not raised, your faith is in vaine: ye are yet in your finnes.* Rom. 4. 25. *Who was deliuered to death for our finnes, and is risen againe for our iustification.*

II. His ascension into heauen, which is a true, locall, and visible translation of Christs humane nature from earth into the highest heauen of the Blessed, by the vertue and power of his deitie. Act. 1. 9. *When he had spoken these things, while they beheld, he was taken vp: for a cloud took him vp out of their sight: And while they looked stedfastly towards heauen, as he went, behold, two men stood by them in white appa-
rell: which also saide, Ye men of Galilee, why stand ye ga-
zing*

zing into heauen; this Iesus which is taken vp from you into heauen, shall come as ye haue seene him goe into heauen. Ephes. 4. 10. He ascended farre above all the beauens.

The ende of Christs assention was, that he might prepare a place for the faithfull, giue them the holy Ghost, and there eternall glorie. Ioh. 14. 2. *In my Fathers house are many mansions: if it were not so, I would haue told you: I goe to prepare a place for you.* Chap. 16. 7. *If I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you, &c.*

III. His sitting at the right hand of God the Father, which metaphorically signifieth that Christ hath in the highest heauens actually all glorie, power, and dominion. Heb. 1. 3. *By himselfe he hath purged out sinnes, and sitteth at the right hand of the maiestie in the highest places.* Psal. 110. 1. *The Lord said to my Lord, sit thou at my right hande; till I make thine enemies thy foote stoole.* 1. Cor. 15. 25. *He must reigne till he hath put all his enemies vnder his feete.* Act. 7. 55. *He beeing full of the holy Ghost, looked steadfastly into heauen, and sawe the glorie of God, and Iesus standing at the right hand of God.* Mark. 20. 22.

His Regall office, hath two parts. The first is his regiment of the kingdome of heauen, part wherof is in heauen, part vpon the earth, namely the congregation of the faithfull.

In the gouernment of his Church, he exerciseth two prerogatiues royall. The first, is to make lawes. Iam. 4. 12. *There is one lawgiuer which is able to save &*

to destroy. The second, is to ordein his ministers. Eph. 4. 11. *He gaue some to be Apostles, others Prophets, others Euangelists, some pastours and teachers, &c.* 2. Cor. 12. 28. *God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles, after that the gifts of healing, helpers, gouernours, diuersitie of tongues.*

Christs government of the Church, is either his collection of it out of the world, or conseruation being collected. Eph. 4. 12. Psal. 10.

The second part of his Regal office, is the destruction of the kingdome of darknes. Col. 1. 13. *Who hath deliuered vs from the kingdom of darknes.* Psal. 29. *Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.* Luk. 19. 27. *Those mine enemies, that would not that I should raigne ouer them, bring hither, and slay them before me.*

The kingdome of darknes, is the whole company of Christs enemies.

The Prince of this kingdom, & of all the members thereof, is the deuill. Eph. 2. 2. *Ye walked once according to the counsell of the world, and after the Prince that ruleth in the ayre, euen the Prince that now worketh in the children of disobedience.* 2. Cor. 4. 4. *The god of this world hath blinded the eyes of the infidels.* 2. Cor. 6. 15. *What concord hath Christ with Belial, or what part hath the beleener with the infidel.*

The members of this kingdome, and subiects to Satan, are his angels, and vnbeleeuers, among whō, the principall members are *Atheistes*, who say in
their

their heart, there is no God. Psal. 14. 1. And *Magicians*, who bargain with the deuill, to accomplish their desires. 1. Sam. 28. 7. Psal. 58. 5. *Idolatours*, who either adore false gods, or the true God in an idole. 1. Cor. 10. 7, 20. *Turks* and *seues* are of this bunch; so are *Heretikes*, who are such as erre with pertinacie in the foundation of religion. 2. Tim. 2. 18. *Apostates*, or reuolters from faith in Christ Iesus. Heb. 6. 6. *False Christs*, who beare men in hand, they are true Christes. Matth. 24. 26. There were many such, about the time of our Sauour Christ his first comming, as *Iosephus* witnesseth, booke 20. of Iewish antiquities, the 11. 12. and 14. chapters. Lastly, that *Antichrist*, who, as it is nowe apparant, can be none other but the Pope of Rome. 2. Thess. 2. 3. *Let no man deceiue you by any meanes, for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition, which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himselfe that he is God. Reuel. 13. 11. And I beheld another beast comming out of the earth, which had two hornes like the lamb, but hee spake like the dragon: And he did all that the first beast could doe before him, and he caused the earth, and them that dwell therein, to worship the beast, whose deadly wound was healed.*

There were then, first, Antichrists at Rome, when the Bishops thereof would be entitled Vniuersall, or supream gouernours of the whole world, but then
were

were they complete, when they, together with Ecclesiasticall censure vsurped ciuill authoritie.

After that Christ hath subdued all his enemies, these two things shall ensue: I. The surrendering ouer of his kingdome to God the Father, as concerning the regiment: for at that time shall cease both that ciuill regiment, and spirituall policie, consisting in word and spirit together. II. The subiection of Christ, onely in regard of his humanitie, the which then is, when the Sonne of God shall most fully manifest his maiestie, which before was obscured by the flesh, as a vayle, so that the same flesh remaining both glorious and vnited to the Sonne of God, may by infinite degrees appeare inferiour.

We may not therefore imagine, that the subiection of Christ, consisteth in diminishing the glorie of the humanitie, but in manifesting most fully the maiestie of the *Word*.

C H A P. 19.

CONCERNING THE OVT.

ward meanes of executing the decree
of election, and of the Decalogue.



After the foundation of Election, which hath hitherto bene deliuered, it followeth, that we should entreate of the outwarde meanes of the same.

F

The

The means are Gods couenāt, & the scale therof.

Gods couenant, is his contract with man, concerning life eternall, vpon certaine conditions.

This couenant consisteth of two parts: Gods promise to man, Mans promise to God.

Gods promise to mā, is that, whereby he bindeth himselfe to mā to be his God, if he break not the cōditiō.

Mans promise to God, is that, whereby he voweth his allegiance vnto his Lord, and to performe the condition betweene them.

Againe, there are two kinds of this couenant. The couenant of workes, and, The couenant of grace. Ierem. 31. 31, 42, 43. *Behold, the daies come, saith the Lord, that I will make a newe couenant with the house of Israel, and with the house of Iudah, Not according to the couenant I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt: the which my couenant they brake, although I was an husband to them, saith the Lord. But this shalbe the couenant, that I will make with the house of Israel: after those daies, saith the Lorde, I will put my lawe in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.*

The couenant of workes, is Gods couenant, made with condition of perfect obedience, and is expressed in the Morall Law.

The Morall Lawe, is that parte of Gods worde, which commandeth perfect obedience vnto man, as wel in his nature, as in his actions, and forbiddeth the contrarie. Rom. 10. 5. *Moses thus describeth the righteousness*

reousnes which is of the Lawe, that the man, which doeth these things, shall liue thereby. 1. Tim. 1. 5. The end of the commandement, is loue out of a pure heart, and of a good conscience, and faith vnsained. Luk. 16. 27. Thou shalt loue the Lorde thy God, with all thine heart, with all thy soule, and with all thy strength. Rom. 7. We know that the law is spirituall.

The Law hath two parts. The Ediſt, commanding obedience, and the condition binding to obedience. The condition, is eternall life to such as fulfill the Law: but to transgressours, euerlasting death.

The Decalogue or ten commandements, is an abridgement of the whole Law, and the couenant of workes. Exod. 34. 27. And the Lord said vnto Moses, write thou these wordes, for after the tenour of these wordes, I haue made a conenant with thee, and with Israel. And was there with the Lord fourtie daies and fourtie nights, and did neither eate bread, nor drinke water, and he wrote in the Tables the wordes of the conenant, euen the ten commandements. 1. King. 8. 9. Nothing was in the Arke, saue the two Tables of stone, which Moses had put there at Horeb, where the Lord made a conenant with the children of Israel, when he brought them out of the land of Egypt. Matth. 22. 40. On these two commandements hangeth the whole Law and the Prophets.

The true interpretation of the Decalogue, must be according to these rules.

I. In the negatiue, the affirmatiue must be vnderstood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, & to all times;

and the affirmative bindeth at all times, but not to all times: and therefore negatives are of more force.

III. Vnder one vice expressely forbidden, are comprehended all of that kinde, yea, the least cause, occasion, or entisement thereto, is as well forbidden, as that. 1. Ioh. 3. 15. *Who soeuer hateth his brother, is a manslayer.* Matth. 5. 21. to the end. Euill thoughts are condemned, as well as euill actions.

IV. The smallest finnes are entituled with the same names, that that sinne is, which is expressely forbidden in that commandement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a lusting eye, is adulterie.

V. We must vnderstand every commandement of the law so, as that we annex this condition: *vnesse God command otherwise.* For God beeing an absolute Lord, and so aboue the lawe, may commaund that which his law forbiddeth: so he commanded Isaac to be offered, the Egyptians to be spoyled, the brasen Serpent to be erected which was a figure of Christ, &c.

The Decalogue, is described in two Tables.

The summe of the first Table, is that we loue God with our minde, memorie, affections, and all our strength. Matth. 22. 37. *This is the first, (to wit, in nature and order) and great commandement, (namely, in excellencie, and dignitie.)*

C H A P.

C H A P. 20.

Of the first commandement.

THe first Table hath foure commandements.
The first, teacheth vs to haue and choose
the true God for our God. The wordes are
these.

*I am Iebouah thy God, which
brought thee out of the lande of
Aegypt, and out of the house of
bondage. Thou shalt haue none o-
ther God, but me.*

The Resolution.

I am] If any man rather judge, that these wordes
are a preface to all the commandements, then a part
of the first, I hinder him not: Neuertheless, it is like,
that they are a persuation to the keeping of the first
commandement: and that they are set before it, to
make way vnto it: as beeing more hard to be recei-
ued, then the rest. And this may appeare, in that the
three commandements next following, haue their
seuerall reasons.

Iehouah] This word signifieth three things: I.
Him who of him selfe, and in him selfe, was from all
eternitie. Reuel. 1. 8. *Who is, who was, and who is to*

come. II. Him, which giueth beeing to all things, when they were not, partly by creating, partly by preserving them. III. Him which mightily causeth that those things which hee hath promised, should both be made, and continued. Exod. 6. 1. Rom. 4. 17.

Here beginneth the first reason of the first comendement, taken from the name of God: it is thus framed.

He that is Iehouah, must alone be thy God,

But I am Iehouah:

Therefore I alone must be thy God.

The proposition is wanting; the assumption is in these wordes (*I am Iehouah*), the conclusion is the commandement.

Thy God] These are the words of the covenant of grace, Ier. 32. 33. whereby the Lord promiseth to his people, remission of sinnes, and eternal life. Yea, these words are as a second reason of the commandements, drawne from the equalitie of that relation, which is betweene God and his people.

If I be thy God, thou againe must be my people, and take me alone for thy God.

But I am thy God:

Therefore thou must be my people, and take me alone for thy God.

The assumption, or second part of this reason, is confirmed by an argument taken from Gods effects, whē he deliuered his people out of Egypt, as it were, from the seruitude of a most tyrannous master. This deliuerie was not appropriate onely to the Israelites, but in some sort to the Church of God in all ages:

in

In that it was a type of a more surpassing deliuerie, from that featefull kingdome of darkenesse. 1. Cor. 10. 1, 2. *I would not haue you ignorant, brethren, that all our fathers were vnder the cloud, and all passed through the redde sea; and were all baptized vnto Moses in the cloud, and in the sea.* Coloss. 1. 13. *Who hath deliuered vs from the power of darknesse, and translated vs into the kingdome of his deere Sonne.*

Other gain, or strange gods. They are so called, not that they by nature are such, or can be, but because the corrupt, and more then diuelish heart of carnall man esteemeth so of them. Philip. 3. 19. *Whose god is their bellie.* 2. Cor. 4. 4. *Whose mindes the god of this world hath bewitched.*

Before my face. That is, (figuratiuely) in my sight or presence, to whome the secret imaginations of the heart are knowne: and this is the third reason of the first commandement, as if he should say, If thou in my presence reiect me, it is an heinous offence: see therefore thou doe it not. After the same manner reasoneth the Lord. Gen. 17. 1. *I am God Almighty, therefore walke upright.*

The affirmatiue part.

Make choise of Iehouah to be thy God. The duties here commanded, are these:

1. To acknowledge God, that is, to know and confesse him, to be such a God, as he hath revealed himselfe to be in his word, and creatures. Col. 1. 10.

Increasing in the knowledge of God. Ierem. 24. 7. And I will giue them an heart to know me; that I am the Lord, and they shalbe my people, and I will be their God: for they shall returne vnto me with their whole heart. In this knowledge of God must we glorie. Ierem. 9. 24. Let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord which shew mercy, iudgement, and righteousness in the earth.

I I. An vnion with God, whereby man is knit in heart with God. Iosh. 23. 8. *Sticke fast vnto the Lord your God, as ye haue done vnto this day. Act. 11. 23. He exhorted al, that with purpose of heart, they would cleaue to the Lord. Man cleaueth vnto God three manner of waies: in affiance, in loue, and feare of God.*

Affiance, is that, whereby a man acknowledging the power and mercie of God, and in him, against all assaults whatsoever, doth stedfastly rest himselfe. 2. Chron. 20. 20. *Put your trust in the Lord your God, and ye shall be assured, beleene his Prophets, and ye shall prosper. Psal. 27. 1. God is my light, and my saluation, whome should I feare? God is the strength of my life, of whome should I be afraid? ver. 3. Though an host pitched against me, mine heart should not be afraid: though warre be raised against me, I will be secure.*

Hence ariseth patience, and alacritie in present perils. Psal. 39. 19. *I should haue beene dumme, and not opened my mouth, because thou didst it. 2. Sam. 16. 10. The King said, What haue I to doe with you, ye sonnes of Zeruiah? If he cursed, because the Lord said, Curse Dauid, what is he that dare say, Why dost thou so? Gen. 45.*

5. Be not sadde, neither grieved with your selues, that ye solde me hither: for God did sende us before you, for your preservation. verſ. 8. Now then, you ſent me not, but God himſelfe. 2. King. 6. 16. Feare not, for they that be with vs, are more, then they that be with them.

This affiance engendereth hope, which is a patient expectation of Gods preſence and aſſiſtance in all things that are to come. Psalm. 37. 5. Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe. verſ. 7. Wait patiently vpon the Lord, and hope in him. Prov. 16. 3. Commit thy worke vnto the Lord, and thy thoughts ſhall be directed.

The loue of God, is that, whereby man, acknowledging Gods goodneſſe and fauour towards him, doth againe loue him aboue all thinges. Deut. 6. 5. Thou ſhalt loue the Lord thy God, with all thine heart, with all thy ſoule, and with all thy ſtrength.

The markes of the true loue of God, are theſe: I. To heare willingly his word. II. To ſpeake often of him. III. To thinke often of him. IV. To doe his will without yrkeſomneſſe. V. To giue bodie, and all for his cauſe. VI. To deſire his preſence aboue all, and to bewaile his abſence. VII. To embrace all ſuch things, as appertaine to him. VIII. To loue and hate that, which hee loueth and hateth. IX. In all things to ſeek to pleaſe him. X. To drawe others vnto the loue of him. XI. To eſteeme highly of ſuch gifts and graces, as he beſtoweth. XII. To ſtay our ſelues vpon his counſailes reuealed in his word. Laſtly, to call

call vpon his name with affiance.

The feare of God, is that whereby man, acknowledging Gods both mercy & iustice, doth, as it were a capitall crime, feare to displease God. Psal. 103. 3. *With thee is mercy, that thou maist be feared.* Habak. 3. 16. *When I heard it, my belly trembled, my lippes strooke at the voyce: vnto ennesse entred into my bones, & I trembled in my selfe, that I might rest in the day of trouble, when he commeth vp against the people to destroy them.* Psal. 4. 4. *Tremble, and sinne not.*

Hence ariseth the godly mans desire, to approue himselfe in all things to his God. Gen. 5. 22. *And Enoch walked with God, after that &c.* Gen. 17. 1. *God said to him, I am all sufficient, walke before me, and be thou perfect.*

Out of these three former vertues, proceedeth humilitie, whereby a man acknowledging Gods free bountie, and prostrating himselfe before him, doeth ascribe vnto him all praise and glorie. 1. Cor. 1. 31. *Let him that glorieth, glory in the Lord.* 1. Pet. 1. 5. 5. *Decke your selues inwardly with lowlinesse of mind: for God resisteth the proud, and giueth grace to the humble.* v. 6. *Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time.* 1. Chron. 29. 10, 11. *And Dauid said, Blessed be thou, O Lord God of Israel our Father, for ever, and thine, O Lord, is greatnes and power, and glorie, and victorie, and praise: for all that is in heauen, and in earth, is thine, &c. and vers. 14. But who am I, and what is my people, that we should be able to offer willingly on this sort: for all things come of thee, and*
of

of thine owne hand we haue giuen thee, &c.

The negative part.

*Account not that as God,
which is by nature no God.*

In this place, are these sinnes forbidden.

I. Ignorance of the true God, and his will, which is not onely not to knowe, but also to doubt of such things, as God hath reuealed in his word: Ierem. 4. 22. *My people is foolish, they haue not knowne me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to do wel, they haue no knowledge.* Ierem. 9. 3. *They proceede from euill to worse, and haue not knowne me, saith the Lord.*

II. Atheisme, when the heart denieth either God, or his attributes: as, his Iustice, Wisedome, Providence, Presence. Psal. 14. 1. *The foole hath said in his heart, there is no God.* Ephes. 2. 12. *Ye had no hope, and were without God in the world.* Malach. 1. 2. *I lone you, saith the Lord, yet ye say, wherein haue we spoken against thee? ver. 14. Ye haue said, it is in vaine to serue God: and what profite is it, that we haue kept his commandements, and that we walked humbly before the Lord of hostes?*

III. Errours concerning God, the persons of the Deitie, or the attributes. Here is to be reprooued
Helle.

Hellenisme, which is the acknowledging and adoring of a multiplicitie of gods. August. in his 6. booke of the Citie of God. Chap. 7.

Againe, Iudaisme is here condemned, which worshippeth one God without Christ.

The like may be said of the heresies of the Maniches, and Marcian, who denie God the Father: of Sabellius, denying the distinction of three persons: and Arrius, who saith, that Christ the Sonne of God, is not very God.

IV. To withdrawe, and remooue the affections of the heart, from the Lord, and set them vpon other things. *Esay. 29. 13.* *The Lord said, this people draweth neere me with their mouth, and honor me with their lips, but their heart is farre from me.* *Ierem. 12. 2.* *Thou art neere in their mouth, and farre from their reines.* The heart is many wayes withdrawen from God.

I. By distrust in God, *Hebr. 10. 38.* *The iust shall liue by faith, but if any withdraw him selfe, my soule shall haue no pleasure in him.* From this diffidence arise;
I. Impatience in suffering afflictions. *Ierem. 10. 14.* *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* *v. 13.* *Cursed be the man, that shewed my father, saying, a man childe is borne vnto thee, and comforted him.* *vers. 18.* *Howe is it that I came forth of the wombe, to see labour and sorrow, that my daies should be consumed with shame?*
II. Tempting of God, when such as distrust, or rather contemne him, seeke signes of Gods trueth and power. *Matth. 4. 7.* *Thou shalt not tempt the Lord thy God.*

God. 1. Corinth. 10. 6. *Neither let vs tempt God, as they tempted him, and were destroyed by serpents. vct. 10. Neither murmare ye, as some of them murmured, and were destroyed of the destroyer. III. Desperation. Gen. 4. 13. Mine iniquitie is greater then can be pardoned. 1. Thess. 4. 13. Sorrowe ye not, as they which haue no hope. IV. Doubtfulnes, concerning the truth of Gods benefits present, or to come. Psal. 116. 11. I said in mine hast, all men are lyars.*

II. Confidence in creatures, whether it be in their strength, as Iere. 17. 5. *Cursed is the man, that hath his confidence in man, and maketh flesh his arme, but his heart slideth from the Lord. Or Riches. Matth. 6. 24. Ye can not serue God and riches. Ephes. 5. 5. No couetous person, which is an idolater, hath inheritance in the kingdome of Christ and of God. Or defended places. Ierem. 49. 16. Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the Rock, & keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lorde. Or pleasure, and dainties: to such their bellie is their God. Philip. 3. 14. Or in physitians. 2. Chron. 6. 12. And Asa in the nine and thirtieth yeere of his reigne, was diseased in his feete, and his disease was extreame, yet hee sought not the Lorde in his disease, but to the Physitians. Briefly, to this place principally may be adioined that diuelish confidence, which Magicians, and all such as take aduise at them, doe put in the deuill, and his workes. Leuit. 20. 6. *If any turne after such as worke with**

with spiriters, and after soothsayers, so goe awhoring after them, then will I set my face against that person, and will cut him off from among this people.

III. The loue of the creature, about the loue of God. Matth. 10. 37. *He that loueth father or mother more then me, is not worthie of me, and he that loueth sonne or daughter more then me, is not worthie of mee.* Ioh. 12. 43. *They loued the praise of man, more then the praise of God.* To this belongeth selfe-loue. 2. Tim. 3. 2.

IV. Hatred, and contempt of God, when man flieth from God, and his wrath, when he punisheth offences. Roman. chap. 8. vers. 7. *The wisdom of the flesh, is enmitie with God.* Rom. 1. 30. *Haters of God, doers of wrong.*

V. Want of the feare of God. Psal. 36. 1. *Wickednesse saith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator. Rev. 21. 8. *The fearefull and unbeleuing, shall haue their part in the lake which burneth with fire and brimstone.* Matth. 10. 28. *Feare not them which kill the body, but feare him that can cast both bodie and soule into hell fire.* Ierem. 10. 2. *Be not afraid of the signes of heauen, though the heathen be afraid of such.*

VII. Hardnesse of heart, or carnall securitie, when a man, neyther acknowledging Gods iudgements, nor his owne sinnes, dreameth he is safe from Gods vengeance, and such perils, as arise from sinne. Rom. 2. 5. *Thou after thine hardnesse, and heart that*

can not repent, heapest to thy selfe wrath against the day of wrath. Luk. 21.34. Take heede to your selues, least at any time, your hearts be oppressed with surfeiting, and drunkennesse, and cares of this life, and least that day come on you as vnawares.

These all doe ioynly ingender pride, whereby man ascribeth all he hath that is good, not to God, but to his owne merite, and indultrie, referring, and disposing them wholly vnto his owne proper credit.

1. Cor. 4.6. That ye might learne by vs, that no man presume about that which is written, that one swell not against another, for any mans cause. vers. 7. For who separateth thee? or what hast thou, that thou hast not receined? if thou hast receined it, why reioycest thou, as though thou hadst not receined it? Gen. 3. 5. Goddoeth knowe, that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill. The highest stayre of prides ladder, is that fearefull presumption, by which many cline rashly into Gods seate of maiestie, as if they were gods. Act. 12. 22, 23. The people gaue a shout, saying, The voyce of God, and not of man: But immediately the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten vpon of wormes, and gaue vp the ghost. 2. Thess. 2. 4. Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himselfe that he is God.

Of the second commandment.

Hitherto haue we entreated of the first Commandement, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the first Table, concerne that holy profession, which we must make towards the same God. For first, it is necessarie to make choice of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts thereof, and the time appointed for this profession.

The parts are two: The solemne worship of God, and the glorifying of him.

The second Commandement, describeth such holy and solemne worship, as is due vnto God. The words of the Commandement are these.

*Thou shalt make thee no
grauen image, neither any simili-
tude of things which are in heauen
aboue, neither that are in the earth
beneath, nor that are in the waters
vnder the earth: thou shalt not
bowe*

bowe downe to them, neither serue them, for I am the Lord thy God, a jelous God, visiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me, & shew mercy vnto thousands, vpon them that loue me & keepe my commandements.

The Resolution.

Thou shalt not make. This is the first part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine representation, and image of some feigned God, but also of the true Iehovah. The which may be prooued against the Papists by these arguments. The first is, Deut. 4. 15, 16. *Take therefore good heede vnto your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the middles of the fire, that ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenes of male or female.* Out of the words vttered by Moses, a reason may be framed thus.

If ye sawe no image (namely of God) ye shall make none.

But ye saw no image, onely heard a voyce:

Therefore ye shall make no image of God.

The second reason: That idolatric which the Israelites committed, the very same is prohibited in this commandement.

But the Israelites idolatric was the worship of God in an image, Hol. 2. 16. *At that day, saith the Lord, thou shalt call me no more Baals, but shall call me Iſbs.*

The golden calfe was an image of God: for when it was finished, Aaron proclaimed that *to morrow should be a feast to Iehouah.* Exod. chap. 32. vers. 5. And the same calfe is tearmed an idol. Act. chap. 7. vers. 41.

Therefore the worshipping of God in an image, is here prohibited.

Any grauen image] Here the more speciall is put for the more generall, namely, a grauen image for all counterfeit meanes of Gods worship.

The first part of the commandement is here illustrated, by a double distribution. The first, is drawne from the causes. *Thou shalt not make thee any idol, whether it be engrauen in woode, or stone: or whether it be painted in a table.* The second, is taken from the place. *Thou shalt not make thee an idol of thinges in heauen, as starres, and birdes: or in the earth, as of man, woman, beastes: or under the earth, as fishes.*

This place is so expounded by Moses, Deut. 4. 14. to the 20. versc.

Thou

Thou shalt not bow downe to them) This is the second part of the commandement, forbidding all men to fall downe before an idol. In this word, *bow downe*, is againe the special put for the general: for in it is inhibited all fained worship of God.

For I) These wordes are a confirmation of this commandement, perswading to obedience, by foure reasons.

The Lordes) (*which is strong*) The first reason, God is strong, and so able to reuenge idolatric, Heb. 10. 31.

A ielous God) This speach is taken from the estate of wedlock: for God is called the husband of his Church. Eſay. 54. 5. Eph. 5. 26, 27. And our spirituall worship, is, as it were, a certaine marriage of our soules, consecrated vnto the Lord. Ier. 2. 2. *I remember thee with the kindnes of thy youth, and the loue of thy marriage, when thou wentest after me in the wildernesse, in a lande that was not sowne.* Here is another argument drawne from a comparison of things that be like. Gods people must alone worship him, because they are linked to him as a wife is to her husband, vnto whom alone she is bound: therefore if his people forsake him, and betroth them selues vnto idols, he will vndoubtedly giue them a bill of diuorcement, and they shall be no more espoused vnto him.

Visiting) To visite, is not onely to punish the children for the fathers offences, but to take notice, & apprehend them in the same faults: by reason they are giuen ouer to commit their fathers transgressions,

that for them they be punished. And this is the third reason drawne from the effects of Gods anger.

Hate me] It may be, this is a secret answer, the objection whereof is not here in expresse wordes set downe, but may be thus framed. *What if we vse idols to inflame, and excite in vs a loue and remembrance of thee.* The answer is this by the contrarie: *You may thinke that your vse of idols kindleth in you a loue of me, but it is so farre from that, that all such as vse them can not choose but hate me.*

Shew mercy] The fourth reason deriued from the effects of Gods mercy to such as obserue this commandement. Here may wee first obserue, that Gods mercy exceedeth his iustice. *Psal. 103. 8. The Lord is full of compassion and mercy, slow to anger, and of great kindnesse. vers. 17. The loving kindnesse of the Lord, endureth for euer. vers. 9. He will not alway chide, neither keepe his anger for euer.* Secondly, we may not surmise, that this excellent promise is made to euery one particularly, who is borne of faithfull parents. For godly Isaac had godlesse Esau to his sonne, and godlesse Saul, had godly Jonathan.

The negative part.

Thou shalt neither worship false gods, nor the true God with false worship.

Many

Many things are here forbidden.

I. The representation of God, by an image. For it is a lie. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10. 2. *The idoles haue spoken vanitie.* Ierem. 10. 8. *The stocke is a doctrine of vanitie.* The Eliber Council in the 39. canon hath this edict. *We thought it not meete to haue images in Churches, least that which is worshipped and adored, should be painted vpon walles.* Clement, booke 5. ad Iacob. Dom, *That serpent by others is wont to speake these words: We in honour of the invisible God, are accustomed to adore visible images, the which out of all controuersie, is very false.* August. in his treatise vpon the 113. Psal.

The image also of the crosse and Christ crucified, ought to be abolished out of Churches, as the brasen serpent was, 2. King. 18. 4. Hezekiah is commended for breaking in pieces the brasen serpent to which the children of Israel did then burne incense. This did Hezekiah, albeit at the first this serpent was made by the Lords appointment. Nomb. 21. 8, and was a type of Christs passion. Ioh. 3. 14. Origen in his 7. booke against Celsus. *We permit not any to adore Iesus vpon the altars in images, or vpon Church walles: because it is written, Thou shalt haue none other gods but me.*

Epiphanius, in that epistle which he wrote to Iohn, Bishop of Ierusalem, saith, *It is against the custome of the Church, to see any image hanging in the Church, whether it be of Christ, or any other saint, and*

therefore euen with his owne hands rent he asunder the wayle, wherein such an image was painted.

Some obiekt the figure or signe, which appeared to Constantine, wherein he should ouercome: but it was not the signe of the crosse (as the Papists doe triflingly imagine) but of Christs name: for the thing was made of these two greeke letters $\chi\rho$ conioyned together, Euseb. in the life of Constant. booke 1. chap. 22. 25.

Neither serue the Cherubims, which Salomon placed in the temple, for the defence of images: for they were onely in the holy of holiest, where the people could not see them. And they were types of the glorie of the Messiah, vnto whome the very Angels were subiect: the which we haue now verified in Christ.

If any man reply, that they worship not the image, but God in the image: let him know, that the creature can not comprehend the image of the Creator, and if it could, yet God would not be worshipped in it, because it is a deade thing: yea, the worke of mans handes, *not of God*: and therefore is more base then the smallest liuing creature, of the which we may lawfully say, it is the *worke of God*. This euinceth, that no kinde of diuine worshippe belongeth to an image, eyther simply or by relation, what so euer the sophisticall schoolemen iangle to the contrarie.

If any man be yet desirous of images, hee may haue at hande the preaching of the Gospel, a liuely
image

image of Christ crucified. Galat. 3.1. *O foolish Galatians, who haue bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?* The like may be sayde of the two Sacraments. And that saying of Clemens is true, in his fifth booke of Recognit. *If you will truly adore the image of God, doe good vnto man, and ye shall worship his true image: for man is the image of God.*

II. The least approbation of idolatrie, Hos. 13.2. *They say one to another whilest they sacrifice a man, let them kisse the calves.* Nowe a kisse, is an externall signe of some allowance of a thing. Gen. 48.11.

Therefore it is vnlawfull to be present at Masse, or any idolatrous seruice, though our mindes be absent. 1. Cor. 6.20. *Ye are bought with a price, therefore glorifie God in your bodie, and in your spirites, which are Gods.* Rom. 11.4. *What saith the Scripture? I haue reserved vnto my selfe seven thousand men, which haue not bowed the knee to Baal.* Euseb. 3. booke. *The Martyrs, when they were haled vnto the temples of idols, cryed out, and with a loud voyce in the middes of their tortures testified, that they were not idolatrous sacrificers, but professed and constant Christians, reioycing greatly that they might make such a confession.*

That which may be objected of Naaman the Syrian, who worshipped in the temple of Rimmon, is thus answered, that hee did it not with purpose to commit idolatrie, but to performe that ciuill obedience, which he was wont to exhibit to the Kings

maiestie. 2. King. 5. 17. 18.

And for this cause, are vterly forbidden all such processions, playes, and such feasts, as are consecrated to the memoriall, and honour of idoles. Exod. 32.6. *They rose up the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them down to eate and drinke, and rose up to play.* 1. Cor. 10. 7. *Neither be ye idolaters as some of them were, as it is written, &c.* And Paul (1. Cor. 8. 4. to the ende) earnestly dehotteth the Corinthians from sitting at table in the idols temple; albeit they knowe that an idole is nothing in the world. Tripartite historie, booke 6. chap. 30. *Certaine souldiers refused to adore, as the custome was, the banner of Iulian, in which were painted the images of Iupiter, Mercurie, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had receined: Crying, that they were Christians, and would liue and die in that profession: and as for their former fact, it was of ignorance: yea though they had polluted handes with idolatrie of the Painims, yet they kept their consciences cleane.*

III. All reliques and monuments of idoles: for these, after the idoles themselues are once abolished, must be rased out of all memorie. Exod. 23. 13. *Ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.* Eley. 30. 22. *And ye shall pollute the couering of the images of siluer, and the rich ornament of the images of golde, and cast them away as a menstruous cloath, and thou shalt say vnto it,*
Get

Get thee hence.

IV. Societie with infidels, is here vnlawfull, serueth not onely to maintaine concord, but also to ioyne men in brotherly loue. Of this societie, there are many branches.

The first, is Marriage with infidels. Gen. 6. 2. *The sonnes of God sawe the daughters of men, that they were faire, and they tooke them wives of all that they liked.* Malak. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the daughters of a strange god.* Ezia 9. 14. *Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abomination?* 2. King. 8. 18. *He walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughters of Ahab was his wife: and hee did euill in the sight of the Lord.*

The second, is the league in warre: namely, a mutuall confederacie, to assist one another in the same warre, and to have one and the same enemies. This is sundrie waies impious: I. If it be vnlawfull to craue assistance of Gods enemies, it is likewise vnlawfull to indent with them, that we will assist them. II. It obscureth Gods glorie, as though he him selfe, either would not, or could not ayd his Church. III. It is a thousand to one, lest we be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their punishments. 2. Chron. 19. 2. *And Iehu the sonne of Hanani the Seer,*

went

went out to meete him, and saide to King Iehoshaphat, wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.

The third, is Traffique: as when a man wittingly and willingly, doth, in hope to enrich himselfe, make sale of such things, as he knoweth, must serue to an idolatrous vse. This condemneth all those marchants, which transport wares to idolatours, and sell them frankincense, waxe, cloath, or other such thinges as helpe them in the seruice of their idoles.

The fourth, is triall of suits in lawe before Iudges which are infidels, when Christian courts may be frequented: but if they can not, and we haue to deale with infidels, we may appeale to infidels. 1. Cor. 9. 6. *Brother goeth to lawe with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Cesar.*

The fifth, is the worshipping of the beast, and receiuing his marke. Reuel. 14. 9. *If any man worshippe the beast, and his image, and receiue the marke in his forehead, or in his hand. vers. 10. The same shall drinke of the wine of the wrath of God.* This beast is the Church of Rome, I meane not that old, but this new Rome, now no better then an heretical and apostatical Synagogue.

V. Wilworship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Coloss. 2. 23. *Which things indeede haue a shew of wisdom in voluntarie religion, and humblenesse*

blenesse of minde, and in not sparing the bodie: neither haue they it in estimation to satisfie the flesh. 1. Sam. 13. 9, 10. And Saul said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as soone as he had made an ende of offering the burnt offering, behold, Samuel came, and verl. 13. said to Saul, thou hast done foolishly, thou hast not kept the commandement of the Lord thy God, which he commanded thee. Hitherto may wee adde popish superstitions in sacrifices, meats, holydaies, apparell, temporarie and beadridden prayers, indulgences, austere life, whipping, ceremonies, gestures, gate, conuersation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To these may be added consort in musicke in diuine seruice, feeding the eares, not edifying the mind. 1. Cor. 14. 15. *What is it then? I will pray with the spirit, but I will pray with the understanding also. I will sing with the spirit, but I will sing with the understanding also.* Iustinus Martyr in his booke of Christian quest. & Ans. 107. *It is not the custome of the Churches, to sing their meeters with any such kinde of instruments, &c. but their manner is onely to use plaine song.*

Lastly, monasticall vowes, which 1. repugne the Law of God: as that vnchaste vowe of single life, and proud promise of pouertie doe plainly euince: For he that laboureth not, must not eate, saith Paul: And it is better to marrie, then to burne in lust, saith the same Paul. II. They are greater, then mans nature can performe: as in a single life, to liue perpetually

ally chaste. III. They disanull Christian libertie, and make such things necessarie, as are indifferēt. IV. They renue Iudaisme. V. They are idolatrous, because they make them parts of Gods worshippe, and esteeme them as meritorious.

VI. Hypocrisie, which giueth to God painted worshippe, that is, if you regard outward behauiour, great synceritie: if the inward and hearty affections, none at all. Matth. 15. 7. *Hypocrites, well hath Esaias prophesied of you, saying, This people commeth neere me with their mouth, and honour me with their lippes, but their heart is farre from me.* Psal. 10. 4. *The wicked man is so proud, that he seeketh not for God.*

The effectes of hypocrisie, are these: 1. To seekethe pompe and glorie of the world, and by all meanes to enrich it selfe, notwithstanding it make a glorious shewe of the seruice of God. 2. It is sharpe sighted, and hath eagles eyes to obserue other mens behauiour, when in the regarding its owne, it is as blinde as a beetle. 3. To be more curious in the obseruation of ancient traditions, then the statutes and commandements of almighty God. 4. To stumble at a strawe, and skip ouer a bloeke, that is, to omit serious affaires, and hunt after trifles, Matth. 23. 4. 5. To doe all things that they may be seene of men. Matth. 6. 5.

Popish fasting, is meere hypocrisie: because it standeth in the distinction of meates, and it is vsed with an opinion of merite.

Externall

Externall abstinence from meates, without internall and spirituall fasting from sinne, and vnlawfull desires. Esay. 58. 5, 6. *Is this such a fast, as I haue chosen, that a man should afflict his soule for a day, and bowe downe his head as a bulrush, and lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day vnto the Lord? Is not this the fasting that I haue chosen, to loose the bands of wickednes, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke?*

VII. Contempt, neglect, and intermission of Gods seruice. Revel. 3. 25, 16. *I know thy works, that thou art neither cold nor hote: I would thou werest cold or hote. Therefore because thou art like warme, and neither cold nor hote, it will come to passe, that I shall spewe thee out of my mouth.*

VIII. Corrupting of Gods worshippe, and that order of government, which he hath ordeined for his Church: the which is done, when any thing is added, detracted, or any way, against his prescript, mangled. Deut. 12. 32. *Every thing which I command you, that doe: neither adde to it, nor detract from it.* This condemneth that Popish eleuation of breade in the Lords supper, and the administration of it alone to the people without wine together with that feareful abomination of the Masse.

By this, we may learne to reiect all Popish traditions, Matth. 15. 9. *In vaine doe they worship me, teaching for doctrines, mens precepts.* Nowe it is manifest, that all popish traditions, they eyther on their owne nature,

nature, or others abusing of them, serue as well to superstition and false worshippe, as to enriche that couetous and proud Hierarchie : whereas the Scriptures contained in the Old and New Testament, are all sufficient, not onely to confirme doctrines, but also to reforme manners. 2. Tim. 3. 16. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to impropoe, to correct, and to instruct in righteousness: that the man of God may be absolute, being made perfect vnto all good workers.*

The Romish Hierarchie is here also condemned, from the parratour to the Pope : the gouernment whereof, is an expresse image of the olde Romane Empire, whether we consider the regiment it selfe, or the place of the Empire, or the large circuite of that gouernment. Reuel. 13. 15. *And it was permitted to him, to giue a spirite to the image of the beast, so that the image of the beast should speak, and should cause that as many as would not worship the image of the beast, should be killed.*

IX. A religious reuerence of the creature, as whē we attribute more vnto it, then we ought. Reuel. 22. 8. *When I had heard and seene, I fell downe to worship before the feet of the Angel, which shewed me these things. But hee saide vnto me, See thou doe it not: for I am thy fellow seruant. Act. 10. 25. As Peter came in, Cornelius met him, and fell downe at his feete, and worshipped him. But Peter tooke him up, saying, Stand vp, for euen I my selfe am a man.*

If then it be so heinous a thing, to reuerence the

crea-

creature, much more to pray vnto it, whether it be Saint or Angel. Rom. chap. 10. vers. 14. *Howe shall they call vpon him, in whome they haue not beleened.* Matth. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Neither may wee pray vnto Christ, as he is onely man, but as he is God and man: for we direct not our prayers vnto the humanity, but to the deitie, to which the humanitie is knit by an hypostaticall vnion.

This teacheth vs plainely, that invocation of any creature is vnlawfull: for we must pray to them, that are able to know the secrets of the heart, and discern the wisdom of the spirit: nowe none is able to doe that, but such a nature as is omnipotent. Rom. 8. 27. *He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints, according to the will of God.*

Neuerthelesse, such as are Saints indeede, are to be honoured by an approbation of Gods gifts in them, and by an honourable mention of them, and also by imitation of their manners and liues, beeing as patterns for vs to walke after.

X. Worship of deuils: I. Magique, which is a mischieuous art, accomplishing wonders by Satans assistance. For it is appropriate to God to doe miracles; for he alone both beyond, & against the course of nature, doeth wonderfull thinges. Nowe the instruments which God vseth in producing miracles, are onely they, who doe in the true Church of God, make profession of the faith,

Albeit

Albeit the deuils cannot worke miracles, yet may they effect menuailes, or wonders, and that, not by making anewe a thing, which before was not at all: but rather by moouing, transporting, and applying naturall thinges diuersly, by causing a thinne bodie, as the ayre, to be thicke and foggie, and also by bewitching the senses of men.

The foundation of Magique, is a couenant with Satan.

A couenant with Satan, is such a contract, by which Magitians haue mutually to doe with the deuill. In this obserue;

The originall of this mutuall contract: I. Satan maketh choice of such men to be his seruants, as are by nature either notorious bad persons, or very fillic soules. II. Hee offereth vnto them diuerse meanes, eyther by other Magitians, or by some bookes written by such: Satanicall meanes, I call those, which are vsed in the producing of such an effect, to the which they, neither by any expresse rule out of Gods word, nor of their owne nature, were euer ordained. Such are concealed speeches, wordes of the Scripture wrested, and abused, to the great contumelie and disgrace of the Lord God; holy, or rather vnholly water, sieues, seales, glasses, images, bowings of the knee, and such like diuers gestures. III. When the wicked see these meanes offered vnto them, they presently are not a little glad, and assuredly belecue, that in those things there is vertue to worke wonders by. IIII. They declare this
their

their satanicall confidence, by their earnest desire, practising, and abusing the meanes. V. Then the deuill is at their elbows, being thus affected; that hee may both assist them, and in them shewe diuerse tricks of his legerdemaine; because he alone doth by meanes voyd of all such vertue, effect that, which his wicked instrument intended.

Againe, obserue Satans counterfaiting of God. He is Gods Ape, and taketh vpon him, as though he were God. I. As God hath his word, his Sacraments, and faith due vnto him: so hath the deuill his word; and to seale it vnto the wicked, he annexeth certaine signes, namely, characters, gestures, sacrifices, &c. as it were sacraments, that both hee may signifie his diuelish pleasure to his Magitians, and they againe may testifie their satanicall both obedience and confidence to him. II. As God heareth such as call vpon, trust in, and obey him: so the deuill is greatly delighted with magicall ceremonies and inuocations, because by them God is dishonoured, and hee magnified: therefore, if God cure him not short, he is readie prest to assist such, as shall vse such ceremonies or inuocations.

The couenant, is eyther Secret, or Expresse.

Secret, or implicate, when one doth not expressly compact with Satan, yet in his heart alloweth of his meanes, assuredly and vpon knowledge beleeuing, that if such meanes were vsed, there might indeede that great wonder be wrought which hee desired.

H

Expresse,

Expresse, when one doth not onely put his confidence in Satan, but couenanteth with him vpon conditions, that he, giuing himselfe wholly ouer to the deuill, may againe by obseruing certaine ceremonies accomplish his desire.

Magique, is either coniecturall, or operative.

Coniecturall, whereby things are by Satans direction prophesied of before. Of prophesies, some are done with meanes, others without.

Prophesies done with meanes, are these:

I. Soothsaying, diuination by the flying of birds.
Deutr. 18. 11.

II. The kind of diuination, which is, by looking into beafts entrails. Ezech. 21. 21. *The King of Babel, &c. consulted with idols, and looked in the liver.*

III. Necromancie, or coniuring: by which the deuill, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28. 11. *Then said the woman, Whom wilt thou I call vp vnto thee? And he said, Call vp Samuel vnto me. vers. 13. Then said he vnto her, feare not, but what sawest thou? And the womā said vnto Saul, I saw gods ascending out of the earth. v. 14. Then said he vnto her, What fashion is he of? and she answered, An old man commeth vp lapped in a mantle. And Saul knewe that it was Samuel, and he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, Why hast thou disquiered me, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, &c. This Samuel, was not that true Prophet of God, who anointed Saul King ouer Israel: for, 1. the*

the soules of the Saints departed, are farre from the deuils clawes and dominion. 2. That good Samuel, if it had bene he indeed, would neuer haue permitted Saul to worship him. 3. He saith to wicked Saul, To morow shalt thou be with me, vers. 14. Neither could this be a bare illusion, and, as I may say, legerdemaine of the witch, for he plainly foretolde Sauls destruction, which an ignorant woman could not knowe, much lesse durst she constantly a-uouch any such matter to the King. It remaineth then, that this Samuel was a meere illusion of Satan.

Diuining without means is, when such as are possessed with an vncleane spirite, vse immediately the helpe of the same spirite, to reueile secrets, Act. 16. 16. *A certaine mayd hauing a spirit of diuination, met vs, which gate her master much vantage with diuining. E. say. 94. 4. Thy voyce shalbe out of the ground, like him that hath a spirite of diuination, and thy talking shall whisper out of the dust.*

Magique operative, hath two parts: Iuggling, and Inchantments.

Iuggling, whereby, through the deuils conueyance, many great and vety hard maters, are in shew effected. Exod. 7. 10, 11, 12. *Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent: Then Pharaoh called also for the wise men, and sorcerers, and those charmers also of Egypt did in like manner with their enchantments: for they cast downe every man his rodde, and they were turned*

into serpents: but Aarons rod deuoured their rod.

Enchantment, or charming, is that, whereby beasts, but especially yong children, and men of riper yeeres, are by Gods permission infected, poisoned, hurt, bounden, killed, and otherwise molested; or contrarily, sometimes cured of Satan, by mumbling vp some fewe wordes, making certaine characters and figures, framing circles, hanging amulets about the necke, or other parts, by hearbs, medicines, and such like trumperie, that thereby the punishment of the faithlesse may be augmented, in reposing their strength vpon such rotten staues, and the faithfull may be tried, whether they will commit the like abomination. Psal. 18.4. *Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare, which beare not the voyce of the enchanter, though he be most expert in charming.* Eccles. 10.21. *If the serpent bite when he is not charmed, &c.*

Thus haue we heard Magique described out of Gods word, the which, how as yet, common it is, in those especially which are without God in the world, and whom Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places haue therof, can sufficiently prooue vnto vs. And surely, if a man will but take a view of all poperie, he shall easily see, that the most part is meere Magique.

They which spread abroad by their writing or otherwise, that witches are nothing elie, but melancholike doting women, who, through the diuels delusion,

lusion, suppose, that they themselves do that, which indeede the deuill doth alone: albe it they endeour cunningly to cloak this sinne. yecby the same means they may defend murder, adulterie, and what other sinne so euer.

II. Those which doe consult with Magicians, they doe also worship the deuill: for they reuolt from God to the deuill, howe soeuer they plaister vp their impietie with vntempered mortar, that they seeke Gods helpe, though by the meanes of Magicians. 1. Sam. 28. 13. *The woman saide to Saul, I see a god ascending from the earth.* Leuit. 24. 6. *If any turne after such as worke with spirites, and after soothsayers, to goe a whoring after them, then wil I set my face against that person, and will cut him off from among his people.* Esay. 8. 19, 20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the soothsayers, which whisper and murmur. Should not a people enquire at their God from the liuing to the dead? to the Loeve, and to the testimony.*

This affirmatiue part.

Thou shalt worshippe God in spirite and truth. Ioh. 4. 24. *God is a spirite, and they that worship him, must worship him in spirite and truth:* For so soone as any man beginneth to worship God after an ouerthwart and vnlawfull manner, he then adoreth an idol, how soeuer he see-

meth to colour his impietie, Paul therefore Rom. 1. 23. saith, that such as worshipped the creature, and turned the glory of the incorruptible God, so the similitude of a corruptible man, did forsake the Creator. v. 25. and 1. Cor. 10. 20. Those things which the Gentiles sacrifice, they sacrifice to devils, and not unto God.

To this part therefore appertaine such things, as respect the holy and solemne service of God.

L. The true and ordinarie meanes of Gods worship, as calling vpon the name of the Lord by humble supplication, and heartie thankesgiuing: and the ministerie of the word, and Sacraments. Actes 2. 41, 42. They that gladly receiued his word, were baptized: and the same day there were added to the Church, about three thousand soules. And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and of prayers. 1. Tim. chap. 2. vers. 1. I exhort you especially, that prayers and supplications be made for all men, for Kings, and all in authoritie. Actes 20. vers. 7. The first day of the weeke, the Disciples beeing come together to breake breade, Paul preached vnto them, readie to depart on the morrow, & continued the preaching vnto midnight, Tertull. Apolog. chap. 39. Wee come into the assembly and Congregation, that with our prayers, as with an armie, wee might compass God. This kinde of violence offered to God, is acceptable to him. If any man so offende, that hee must be suspended from the publique place of prayer, and all holy meeting, all ancient men, that be of any account, heare rule, beeing aduanced to this honour, not by bribes, but by their good report,

port, &c. reade the rest.

I I. An holy vse of the meanes. First, in the ministers, who ought to administer all things belonging to Gods worship, according to his word. *Matth. 28. 20. Teaching them to obserue all thinges, which I haue commanded.* 1. Corinthians 11. 23. *I haue receiued of the Lord that, which also I haue deliuered.* Secondly, in the rest of the assemblie: whose dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacramentes to behaue themselves outwardly in modestie, and without offence. 1. Corinth. 14. 40. *Let all thinges be done honestly, and by order.* Inwardly, they must take heede, that their hearts be well prepared to serue God. *Eccles. 4. 17. Take heede to both thy feete, when thou entrest into the house of God, &c. and chap. 5. 1. Be not rash with thy mouth, nor let thine heart be busie, to utter a thing before God.* Againe, we must looke, that we approach neere God in confidence of his mercie: together with a contrite and repentant heart for all our finnes. *Heb. 4. 2. The words that they heard, profited not, because it was not mixed with faith in those that heard it.* *Psal. 26. 6. I will wash mine hands in innocencie, O Lord, and so come before thine altar.*

III. The helpe and furtherances of the true worship, are two: Vowes, and Fasting; & they are not to be taken, as the worship of God is selfe. For we may not obtrude any thing to God, as good service, and as though it did bind the conscience, except he haue ordeined it for that end and purpose.

A vowe, in the Newe Testament, is a promise to God, with a full intent to obserue some corporall and externall duties, which a Christian hath on his owne accorde, without iniunction, imposed vpon himielse, that he may thereby the better be excited vnto repentance, meditation, sobrietie, abstinence, patience, and thankfulness towards God. Gen. 28. 20. *Then Iacob vowed a vowe, saying, If God will be with me, and will keepe me in this journey, which I goe, and will giue me bread to eate, and cloathes to put on, so that I come againe to my fathers house in safety: then shall the Lord be my God, and this stone which I haue set up as a pillar, shall be Gods house, and of all that thou shalt giue me, I will giue the tenth to thee.*

In vowing, we haue these things to obserue: 1. Wee must not vowe that which is vnlawefull. 2. We ought not to vowe the performance of that, which is contrarie to our vocation. 3. Vowes must be of that which wee can doe. 4. They must be farre from so much as a conceit of merite, or worship of God. 5. We must so performe our vowes, as that they encroch not vpon Christian libertie, giuen vs in Christ: for we are bounden to pay our vowes, no longer then the causes thereof eyther remaine, or are taken away. Deut. 23. 18. *Thou shalt neither bring the hire of a whore, nor the price of a dogge, into the house of the Lord thy God, for any vowe.* vers. 21. *When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: But when thou abstainest*

most from vowing, it shall be no sinne vnder thee, &c. v. 23. Psa. 66. 14. I will pay thee my vows which my lips haue promised.

Fasting, is when a man perceiuing the want of some blessing, or suspecting and seeing some imminent calamitie vpon himselfe, or other, absteineth not onely from flesh for a season, but also from all delights and sustenance; that he thereby may make a more diligenc search into his owne sinnes, or offer most humble prayers vnto God, that he would withhold that, which his anger threatned; or bestow vpon vs some such good things as we want. Matth. 9. 15. Can the children of the marriage chamber moune, so long as the bridegrome is with them? 1 Cor. 7. 5. Defraud not one another, except for a time, that ye may the better fast and pray. Ioh. 2. 11. Wherefore such now, saith he Lord, haue turned vnto me, with all your heart, with fasting and prayer. Ier. 13. Rend your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great kindness; that hee might repent him of this euill. Ier. 15. Blowe the trumpet in Sion, sanctifie a fast, call a solomne assemblie. Ier. 16. Gather the people, sanctifie the Congregation, gather the Elders, assemblie the children, and those that sucke the breasts. Let the bridegrome goe forth of his chamber, and the bride out of her bride chamber. Ier. 17. Let the Priests the ministers of the Lord, weepe betweene the porch and the altar, and let them say, Spare thy people, O God, &c.

A fast, is sometime priuate, sometimes publike.

2. Chron.

2.Chron.20.3. *Iehoshaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudab.* Hester 4. 16. *Fast ye for me, and neither eate nor drinke for the space of three daies and nights. I also and my maidens will fast.*

A fast is eyther for one day alone, or for many daies together. Each of them is an occasion serueth, an abstinence from meate at dinner alone, or supper alone, or both dinner and supper. Iudg. 20.23. *The children of Israel had gone vp and wept before the Lord vnto the morning, &c.* Dan. 10.3. *I Daniel was in bond sixe monethes for three weekes of daies, I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.*

IV. Leagues of amitie among such as feare God according to his worde, are lawfull: as, contracts in matrimonie, league in warre, especially if the warre be lawfull, and without confidence in the power of man. 2.Chron. chap. 19. vers. 3. Mal. chap. 2. vers. 12.

To these may be added, that couenant which the magistrate and people make among themselves, and with God, for the preservation of Christian religion. 2.Chron. 15. 12. *And they made a couenant to secke the Lord God of their fathers with all their heart, and with all their soules, &c. vers. 14. And they swore vnto the Lord with a loud voyce, and with shouting, & with trumpets, and with cornets.*

C H A P. 22.

Of the third Commandement.

THe third Commandement concerneth the glorifying of God in the affaires of our life, without the solemne seruice of God.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vain.

The Resolution.

Name] This word properly signifieth Gods title: here figuratiuely it is vsed for any thing, wherby God may be knowne, as men are by their names: so it is vsed for his word, workes, iudgements. Act 9. 15. *He is an elect vessell, to conuey my Name among the Gentiles.* Psal. 8. 1. *O Lord our God, how great is thy Name through all the world: which setteth thy glorie above the heauens.*

Take] That is, vsurp: this word is translated from pretious things, which may not be touched without licence. And in truth, men, which are no better then wormes creeping on the earth, are vtterly vnworthy to take, or, as I may say, touch the sacred Name of God with minde, or mouth: neuerthelesse God of his infinite kindnesse permitteth vs so to doe.

In

In vaine] Namely, for no cause, any matter, and vpon each light and fond occasion.

For] The reason of this commandement is taken from the penaltie annexed. He that abuseth Gods name, is guilty of sinne before Gods iudgement seat, and therefore is most miserable. Psal. 31. 1. 2. *Blessed is the man whose iniquitie is forgiven, and whose sinne is conuered: blessed is the man to whom God imputeth not sinne.*

Guiltlesse] That is, he shall not be vnpunished. 10

The negative part.

Thou shalt not bereaue God of that honour that is due vnto him.

Here is included each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solemne seruice of God.

I. Perurie, when a man performeth not that, which he on his owne accord swaie to doe. Matth. 5. 33. *Thou shalt not forswear thy selfe, but performe thine othe to the Lord.*

Perurie containeth in it foure capitall sinnes. 1. Lying. 2. False inuocation on Gods name, because a forswearer calleth on God to confirme a lie. 3. Contempt of Gods threatnings, that he will most grievously punish perurie. 4. A lye in his covenant with God, for the forswearer bindeth himselfe

selfe to God, and lieth vnto God.

II. To sweare that which is false. This is to make God and the deuill both alike. Ioh. 8. 44. *You are of your father the deuill, &c. when he speaketh a lie, he speaketh of himselfe, because he is a lier, and the father of lies.* Zach. 5. 4. *It shall enter into the house of him, that sweareth falsely by my Name.*

III. To sweare in common talke. Matth. 5. 37. *Let your communication be yea, yea, and nay, nay: for whatsoever is more then these, commeth of euill.*

IV. To sweare by that which is no God. Matth. 5. 34, 35. *But I say vnto you, sweare not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footstool: neither by Hierusalem, for it is the citie of the great King.* 1 King. 19. 2. *Iesabel sent a messenger to Elias, saying, Thus doe the gods, and so let them deale with me, if I by to morrow this time, make not thy life, as is the life of euery one of them.* Ierem. 12. 16. *They taught my people to sweare by Baal.* Ierem. chap. 5. 7. *I by sounes forsake me, and sweare by them which are no gods.*

This place condemneth that vsuall swearing by the masse, faith, and such like. Matth. 23. 22. *He that sweareth by heauen, sweareth by Gods throne, and him that sitteth thereon.*

But for a man to sweare by Christs death, wounds, bloode, and other parts of his, is most horrible: and is as much, as to crucifie Christ againe with the Iewes, or account Christs members, as God himselfe.

V. Blas-

V. Blasphemie, which is a reproch against God; and the least speach, that fauoureth of contempt to his maiestie. *Leuit. 24. 15. 16. Whosoever curseth his God, shall beare his sinnes. And he that blasphemeth the Name of the Lord, shall be put to death. 2. King. 19. 10. So shall ye say to the King of Iudah: let not thy God deceiue thee, in whome thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Assur. Aiaz in the Tragedie, hath this blasphemous speach, That every coward may overcome, if he haue God on his side: as for him, he can get the victorie without Gods assistance. That flie taunt of the Pope, is likewise blasphemous, wherein he calleth himselfe the seruant of all Gods seruants: when as in truth, hee maketh himselfe lord of Lords, and God subiect to his vaine fantasie.*

VI. Cursing our enemies: as, Goe with a vengeance: or, the deuil goe with thee: Or, our selues; as, I would I might neuer sturre: or, as God shall iudge my soule, &c. To this place we may referre the execrations of Iob 3. Ierem. 13.

VII. To vse the Name of God carelessly in our common talke: as, when we say, Good God! good Lord! O Iesus! or, Iesus God! &c. *Phil. 2. 10. At the Name of Iesus, shall euery knee bow, p[er] things in heauen, things in earth, and things vnder the earth. Esay. 45. 23. Euery knee shall bowe vnto me, and euery tongue shall sweare by me.*

VIII. Abusing Gods creatures: as, when wee cyther deride the workmanship of God, or the manner

manner of working: againe, when we debase the excellencie of the worke, obscure Gods gifts in our brother, or discōmend such meats as God hath sent vs to eat: finally, when as we in the contemplation of any of Gods creatures, giue not him the due praise & glorie. 1. Cor. 10. 31. *Whether ye eate or drink, or whatsoever ye doe els, see that ye doe all to the glorie of God.* Psal. 19. 1. *The heauens declare the glorie of God, and the firmament sheweth his handi worke.*

IX. Lottes, as when we search what must be (as they say) our fortune, by dice, bones, bookes, or such like. For we are not to vse lottes, but with great reuerence: in that the disposition of them immediately commeth from the Lord, and their proper vse is to decide great controuerties. Prov. 16. 33. *The lot is cast into the lappe, but the whole disposition thereof is in the Lord.* Prov. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mightie.* For this cause the lande of Canaan was deuided by lottes. Iosh. 14. and 15. chapt.: By which also both the hie Priests, and the Kings were elected: as, Saul 1. Sam. 10. And Matthias into the place of Iudas Iscariot. Act. 1. 25.

X. Superstition, which is an opinion conceiued of the works of Gods prouidence: the reason whereof, can neither be drawne out of the word of God, nor the whole course of nature. As for example, that it is vnluckie for one in the morning to put on his shoe awrie, or to put the left shoe on the right foote, to sneeze in drawing on his shoes, to haue

haue salt fall toward him, to haue an hare crosse him, to bleede some fewe drops of blood, to burne on the right eare. Againe, that it is contrarily good lucke to finde old yron, to haue drinke spilled on him, for the left eare to burne, to pare our nailes on some one day of the weeke, to dreame of some certaine things, The like superstition, is to surmise that beasts may be tamed by verses, praiers, or the like: that the repetition of the Creede or Lords praier, can infuse into hearbs a facultie of healing diseases Deut. 18. 11. Here also is Palmestrie condemned, when by the inspection of the hand, our fortune is foretold.

These and such like, albeit they haue true euent, yet are we not to giue credence vnto them: for God permitteth them to haue such successe, that they which see and heare such things, may be tried, and it may appeare what confidence they haue in God. Deut. 13.

XI. Astrologie, whether it be in casting of natiuities, or making of Prognostications. This counterfeit art is nothing else, but a meere abuse of the heauens, and of the starres. 1. The twelue houses which are the ground of all figures, are made of the fained signes of a supposed Zodiacke, in the highest spheare commonly called the *first Mooneable*: and therefore to these houses, a man can not truely ascribe any influence or vertue. 2. This art ariseth not from experience, because it neuer happeneth that the same position of all starres is twise together obserued: and if it were, yet could there not certain
ground

ground arise from thence, in that the efficacie and influence of the starres is confusedly mixed both in the ayre and in the earth, as if all hearbs were mingled together in one vessell. 3. This art withdraweth mens mindes from the contemplation of Gods prouidence, when as they heare, that all thinges fall out by the motion, and disposition of the starres. 4. Starres were not ordeined to foretell things to come, butto distinguish daies, moneths, and yeeres. Gen. 1. 14. *Let there be light in the firmament of the heauen, to seperate the day from the night: and let them be for signes and for seasons, and for daies and for yeeres.* Esay. 47. 13. *Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre gazers, and Prognosticators stand up and saue thee from these things, that shall come vpon thee.* vers. 14. *Behold, they shall be as stubble: the fire shall burne them, &c.* Dan. 2. 2. *The king commaunded to call the inchanters, astrologers, soecrers, and Caldeans, to shew the King his dreames.* Act. 19. 19. *Many of them which vsed curious arts, brought their booke, and burned them before all men.* 5. Astrologicall predictions are conuersant about such thinges, which eyther simply depend on the meere will and disposition of God; and not on the starrest; or else such, as depending vpon mans free-will, are altogether contingent: and therefore can neither be foreseeene, nor foretold. 6. It is impossible by the bare knowledge of such a cause, as is both common to many, and farre distant from such things as it worketh in, precisely to set downe particular effects:

but the starres are such causes as are both common to many, and farre distant from all things done vpon earth; and therefore a man can no more surely foretell what shall ensue by the contemplation of the starres, then he which seeth an henne sitting, can tell what kinde of chickens shall be in euery egge.

Question. Haue then the starres no force in inferior things?

Answer. Yes vndoubtedly, the starres haue a very great force, yet such as manifesteth it selfe onely in that operation which it hath in the foure principall qualities of naturall thinges, namely in heate, colde, moisture, and drincesse; and therefore in altering the state, and disposition of the ayre, and in diuersly affecting compound bodies, the starres haue no small effect. But they are so farre from enforcing the will to doe any thing, that they can not so much as giue vnto it the least inclination. Nowe to define howe great force the starres haue, it is beyond any mans reach. For albeit the effects of the sunne, in the constitution of the foure parts of the yeere, are apparant to all, and the operation of the moone not very obscure; yet the force and nature both of planets and fixed starres, which are to vs innumerable, are not so manifest. Therefore seeing man knoweth onely some starres, and their onely operation, and not all, with their forces, it can not be that he should certainly foretell future things, although they did depend on the starres. For what if the position of such and such certaine starres, doe demonstrate such an effect

to ensue? may not the aspects of such as thou yet knowest not, hinder that, and produce the contrarie?

Question. Is then the vse of Astrologie vtterly impious?

Answer. That part of Astrologie, which concerneth the alteration of the ayre, is almost all both false and friuolous; and therefore in a maner all predictions grounded vpon that doctrine are meere toyes, by which the seely and ignorant people are notably deluded. As for that other part of Astrologie, concerning nativities, reuolutions, progressions, and direction of nativities, as also that which concerneth election of times, and the finding againe of things lost, it is very wicked; and it is probable, that it is of the same brood with implicite and close Magique. My reasons are these: I. The worde of God reckning Astrologers amongst Magitians, adiudgeth them both to one and the same punishment. II. But the Astrologer saith, he foretelleth many things, which, as he said, come so to passe: be it so: But how, I demand? and by what meanes? He saith by art, but that I denie. For the precepts of his art will appeare to such as read them not with a preiudicate affection, very ridiculous. Whence then, I pray you, doth this curious diuiner foreshew the truth, but by an inward and secret instinct from the deuill? This is *Augustines* opinion in his 5. booke and 7. chapt. of the Citie of God. *If we weigh all those things,* saith he, *we will not without cause beleene, that Astrologers, when they doe wonderfully declare many truths, worke by some*

secret instinct of euill spirites, which desire to fill mens braynes with erronious and dangerous opinions of starrie destinies, and not by any art, deriued from the inspection and consideration of the Horoscope, which in deede is none.

XII. Popish consecration of water and salt, to restore the minde vnto health, and to chase away deuils. The reformed Missal. pag. 96.

XIII. To make jestes of the Scripture phrase. Esay. 66. 2. *I will looke, euen to him that is poore, and of a contrite spirite, and which trembleth at my words.* We haue an example of such scoffing in the Tripart. hist. chap. 36. booke 6. *The heathen did grievously oppresse the Christians, and insulted sometimes vpon their bodies corporall punishments. The which when the Christians signified vnto the Emperour, hee disdaind to assist them, and sent them away with this scoffe: You are to suffer iniuries patiently, for so are ye commaunded of your God.*

XIIII. Lightly to passe ouer Gods iudgements, which are scene in the world. Matth. 26. 34. *Verely, verely, I say vnto thee, this night before the cocke crow, thou shalt denie me thrise.* verl. 35. *Peter said vnto him, Though I should die with thee, I will not denie thee.* Luk. 13. 1, 2, 3. *There were certaine men present, at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices. And Iesuu answered, and said vnto them, Suppose ye that these Galileans were greater sinners, then all the other Galileans, because they haue suffered such things? I tell you nay, but*
excepto

except ye amend your lines, ye shall likewise perish.

XV. A dissolute conuersation. Matth. 5. 16. Let your light so shine before men, that they seeing your good workes may glorifie your Father which is in heauen. 2. Sam. 12. 14. Because that by this deede, thou hast made the enemies of the Lord to blaspheme, the childe that is borne vnto thee, shall surely die.

The affirmative part.

In all thinges giue God his due glorie. 1. Cor. 10. 13. To this apperteine:

I. Zeale of Gods glorie aboue all things in the world besides. Nomb. 25. 8. When Phineas the sonne of Eleazer sawe it, he followed the man of Israel into his tent, and thrust them both through: to wit, both the man of Israel and the woman through her bellie. Psal. 69. 22. The zeale of thine house hath eaten me up, and the reproches of the scornefull haue fallen vpon me.

II. To vse Gods titles onely in serious affaires, and that with all reuerence. Deut. 28. 58. If thou wilt not keepe and doe all the words of this law (that are written in this booke) and feare this glorious and fearefull Name, THE LORD THY GOD. Rom. 9. 5. Of whome are the fathers, and of whome, concerning the flesh, Christ came, who is God ouer all, blessed for euer, Amen.

III. An holy commemoration of the creature,

whereby we, in the contemplation and admiration of the dignitie and excellencie thereof, yield an approbation when we name it, and celebrate the praise of God, brightly shining in the same. Psal. 64. 9, 10. *And all men shall see it, and declare the worke of God, and they shall vnderstand what he hath wrought: but the righteous shall be gladin the Lord, and trust in him: and all that are vpright of heart shall reioyce.* Luk. 2. 18, 19. *And all they that heard it, wondered at the things that were tolde them of the shepherdes: But Marie kept all these things, and pondered them in her heart.* Jerem. 5. 22. *Feare ye not me, saith the Lord: or will ye not be afraid at my presence, which haue placed the sands for the bounds of the seas, by the perpetuall decree, that it can not passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer.*

IV. An othe, in which wee must regarde; 1. Howe an othe is to be taken. 2. How it is to be performed. In taking an othe, foure circumstances must be obserued.

I. The matter or parts of an othe: the parts are in number foure. 1. Confirmation of a trueth. 2. Inuocation of God alone, as a witnesse of the trueth, and a reuenger of a lie. 3. Confession that God punisheth periurie, when he is brought in as a false witnes. 4. An obligation, that we will vndergoe the punishment at Gods hand, if we performe not the condition.

II. The forme. We must sweare 1. truly, least we

we forswear. 2. Iustly, least we commit impietie;
 3. In iudgement, for feare of rashnes, Ier. 4. 2. *Thou shalt sweare, the Lord lieth, in truth, in iudgement, and in righteousness.* Esay. 48. 1. *Which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness, &c.* Therefore the oth of drunken, furious, and franticke men, also oths of children, they doe not impose an obseruation of them, but by law are no othes

III. The end, namely to confirme some necessarie truth in question. Hebr. 6. 16. *Men sweare by him that is greater then themselves: and an oth for confirmation, is among them an end of all strife.* I cal that a necessarie truth, when some doubt, which must necessarily be decided, can none other way be determined then by an oth: as when Gods glory, our neighbours body or goods, or the credit of the partie for whom the oth is ministred, are necessarily called into question. Rō. 1. 9. *God is my witnes (whome I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you.* 2. Cor. 1. 23. *I call God for a record into my soule, that to spare you, I came not as yet vnto Corinth.*

IV. The diuers kinds or sorts of othes. An othe is publike, or priuate.

Publike, when the Magistrate, without any perill to him that sweareth, doth vpon iust cause exact a testimony together with an othe.

A priuate oth is, which two or more take priuately. This, so that it be sparingly, and warily vsed, is lawful. For if in serious affaires, and matters of great

importance, it be lawfull in priuate to admit God as a Iudge, why should he not as well be called to witnesse? Againe, the examples of holy men shewe the practise of priuate othes, as not vnlawfull. Iacob and Laban confirmed their couenant one with another by a priuate othe: the like did Booz in his contract with Ruth.

To this place may be added an *asseueration*, the which albeit it be like an othe, yet indeede, is none: and is nothing else, but a constant assertion of our mind, intersetting sometimes the name of a creature. Such was Christes assertion, *Verely, verely, I say vnto you*. And Pauls, *I call God to record in my spirit*. Where is both an othe and an asseueration. 1. Cor. 15. 31. *By your reioycing which I haue in Iesum Christ, I die daylie*. 1. Sam. 20. 3. *Indeede, as the Lorde liueth, and as my soule liueth, there is but a steppe betweene me and death*. And surely in such a kinde of asseueration there is great equitie: for albeit it be vnlawfull to sweare by creatures, lest Gods honour and power should be attributed vnto them: yet thus farre may we vse them in an othe, as to make pledges, and as it were cognifances of Gods glorie.

The performance of an othe, is on this manner. If the oth made be of a lawfull thing, it must be performed, be it of much difficultie, great dammage, and extorted by force of him that made it. Psal. 15. 4. *He that sweareth to his owne hinderance and changeth not, he shall dwell in Gods tabernacle*. Yet may the Magistrate, as it shall seeme right and conuenient, either annihilate

annihilate or moderate such othes.

Contrarily, if a man sweare to performe things vnlawfull, and that by ignorance, error, or infirmities, or any other way, his oth is to be recalled. For we may not adde sinne vnto sinne. 1. Sam. 25. 21. *And David said, I haue kept all in vaine, that this fellow had in the wildernesse, &c. vers. 22.* So and more also doe God vnto the enemies of David: for surely I will not leaue of all that he hath, by the dawning of the day, any that pisseth against the wall, vers. 33. David said, *Blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shedde blood, and that mine hand hath not sained me.* 2. Sam. 19. 23. David promisseth that Shimei should not die: but 1. King. 2. 8, 9. David saith to Salomon, *Though I sware so, yet thou shalt not count him innocent, but cause his hoare head to goe downe to the graue with blood.*

V. Sanctification of Gods creatures and ordinances, the which is a separation of them to an holy vse. Thus ought we to sanctifie our meats & drinks, the works of our calling, and marriage.

The meanes of this sanctification are two: Gods word, and praier. 1. Tim. 4. *All which God hath created is good, and nothing must be reiected, if it be receiued with thankesgining: for it is sanctified by the worde and praier.*

By the word we are instructed: first, whether God alloweth the vse of such things, or not: secondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we
must

must vse them. Heb. 11.6. *Without faith it is impossible to please God.* Psal. 119.24. *Thy testimonies are my delight, they are my counsellors.* Iosh. 22. 19, 29. 1. Sam. 15.23.

Prayer, which sanctifieth, is petition and thanksgiving.

By petition, we obtaine of Gods maiestie, assistāce by his grace, to make an holy vse of his creatures, and ordinances. Col. 3.17. *What soeuer ye shall doe in word or deede, doe all in the Name of the Lord Iesuw, giuing thanks to God euen the Father by him.* 1. Sam. 17.45. *Then said Dauid to the Philistim, Thou comdest to me with a sword, and with a speare, and with a shield: but I come to thee in the Name of the Lord of hosts, the God of the host of Israel, w^{ch} thou hast railed vpon.* Mich. 4.5. *We must walke in the Name of the Lord our God, for euer and euer.* Here may we obserue prayer made vpon particular occasion. 1. For a prosperous iourney. Act. 21.5. *When the daies were ended, we departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed, &c.* 2. For a blessing vpon meats at the table. Ioh. 6.11. *Then Iesuw tooke the bread, and when he had giuen thanks, he gaue it to his Disciples, and the Disciples to them that were set downe: and likewise of the fishes as much as they would.* Act. 27.35. *He tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.* 3. For issue in childbirth. This did Anna, 1. Sam. 1. 14. And Zacharie, Luk. 1. 13. 4. For good successe in business,

sines, Gen. 24. 12. Abrahams seruant praied.

Thanksgiuing is the magnifying of Gods Name, euen the Father through Christ, for his grace, ayd, and blessing in the lawfull vse of the creatures. Phil. 4. 6. *In all things let your requests be shewed vnto God, in prayer, and supplication, and giuing of thanks.* 1. Thess. 5. 18. *In all things giue thanks, for this is the will of God in Christ towards you.* This we may read vsed, 1. after meate. Deut. 8. 10. *When thou hast eaten and filled thy selfe; thou shalt blesse the Lord thy God, for the good land which he hath giuen thee.* 2. After the losse of outward wealth. Iob 1. 21. *And Iob said, Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath giuen, and the Lord hath taken away, blessed be the Name of the Lord for euermore.* 3. For deliuerance out of seruitude. Exod. 18. 10. *Iethro saide, Blessed be the Lord; who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who also hath deliuered the people from vnder the hand of the Egyptians.* 4. For children. Gen. 29. 35. *She conceived againe and bare a sonne, saying, Nowe will I praise the Lord: therefore shee called his name Iudah.* 5. For victorie. 2. Sam. 22. 1. *And Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul, and said, The Lord is my rocke, and my forresse, &c.* 6. For good success in domesticall affaires. Abrahams seruant, Gen. 24. 12. *blessed the Lord of his master Abraham.*

C H A P. 23.

Of the fourth Commandement.

THe fourth Commandement concerneth the Sabbath: namely, that holy time consecrated to the worship and glorifying of God. The words are these:

Remember the sabbath to keepe it: sixe daies shalt thou labour, and doe al thy worke: but the seuenth day is the sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruāt, nor thy mayd, nor thy beast, nor thy stranger that is within thy gates. For in sixe dayes the Lord made the heauen & the earth, the sea and al that in them is, and rested

sted the seuenth day: therefore the Lord blessed the seuenth day, and ballowed it.

The Resolution.

Remember] This clause doth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselves to sanctifie the same: especially those that be gouernours of families, incorporations, and cities, to whome this commandement is directed.

To keepe it holy, or, so sanctifie it] To sanctifie, is to seuer a thing from common vse, and to consecrate the same to the seruice of God. Here are described the two parts of this commandement: the first whereof, is rest from labour: the second, sanctification of that rest.

Sixte daies] These words containe a close answer to this obiection. It is much to cease from our callings one whole day. The answer (together with a first reason to inforce the sanctification of the Sabbath) is in these words, which is taken from the greater to the lesse. *If I permit thee to follow thy calling sixe whole daies, thou must well, and must leaue one onely to serue me.*

But the first is true. Therefore the second,

The

The first proposition is wanting: the second, or assumption are these words, *Six daies, &c.* The conclusion is the commandement it selfe.

Here may we see, that God hath giuen vs free libertie to worke all the sixe daies. The which freedom, no man can annihilate. Neuerthelesse, vpon extraordinarie occasions, the Church of God is permitted to separate one day or more of the seuen, as neede is, either to fasting, or for a solemne day of reioycing, for some benefit receiued. *Ioel 2.15.*

The seuenth day] The second reason of this commandement taken from the end thereof.

If the Sabbath were consecrated to God; and his seruice, we must that day abstaine from our labours.

But it was consecrated to God, and his seruice.

Therefore we must then abstaine from our labours.

The assumption is in these words (*the seuenth day, &c.*) where we must note, that God alone hath this priuiledge, to haue a Sabbath consecrated vnto him: and therefore all holy-daies dedicated to what soeuer either Angel or Saint, are vnlawfull: how-soeuer the Church of Rome haue imposed the obseruation of them vpon many people.

In it thou shalt doe] This is the conclusion of the second reason, illustrated by a distribution from the causes. *Thou, thy sonne, thy daughter, thy seruant, thy castell, thy stranger, shall cease that day from your labours.*

Any worke] That is, any ordinarie worke of your callings,

callings, and such as may be done the day before, or left well vndone till the day after. Yet for all this wee are not forbidden to performe such workes euen on this day, as are both holy and of present necessitie.

Such are those workes, which doe vpon that day preferue and maintaine the seruice & glory of God, as 1. a Sabbath daies iourney. *Act. 1. 12 Which is now Hierusalem, containing a Sabbath daies iourney.* 2. The killing and dressing of sacrificed beastes in the time of the law. *Mat. 12. 5. Haue ye not read in the law, how that on the Sabbath daies, the Priests in the Temple breake the Sabbath, and are blamelesse?* 3. Iourneies vnto the Prophets, and places appointed vnto the worship of God. *2. King. 4. 23. He said, Why wilt thou goe to him this day? it is neither new moone, nor Sabbath day.* *Psal. 84. 7. They goe from strength to strength, till euery one appeare before God in Zion.*

Such also are the workes of mercie, whereby the safetie of life or goods is procured: as that which Paul did, *Act. 20. 9. As Paul was long preaching, Eutychus ouercome with sleepe, fell downe from the third loft, and was taken vp dead: But Paul went down and laide him selfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him. v. 12. And they brought the boy aliuie, and they were not a little comforted.* 2. To help a beast out of a pit. *Luk. 14. 5. Which of you shall haue an oxe, or an asse fallen into a pit, and will not straightwaie pull him out on the Sabbath day?* 3. Prouision

of

of meate and drinke. Matth. 12.1. *Iesus went through the corne on a Sabbath day, and his disciples were an hungred, and began to plucke the eares of corne, and to eate. In prouision, we must take heede that our cookes, and household seruants breake not the Sabbath. The reason of this framed from the lesler to the greater, out of that place, 2. Sam. 25.15. David longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate. v. 16. Then the three mightie brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to David, who would not drinke thereof, but powred it for an offering unto the Lorde. v. 17. And said, O Lord be it farre from me, that I should doe this: is not this the blood of the men, that went in iopardie of their liues? therefore would he not drinke. The reason standeth thus. If David would not haue his seruants aduenture their corporall liues for his prouision, nor drinke the water when they had prouided it: much lesse ought we, for our meates, to aduenture the liues of our seruants. 4. Watering of cattell. Matth 12.11. *The Lord answered, and said, Thou hypocrite, wilt not any of you on the Sabbath daies, loose his ox or asse out of the stable, and bring him to the water? Vpon the like present and holy necessitie, Phisitions, vpon the Sabbath day, may take a journey to visite the diseased, Mariners thier voyage, Shepheards may tend their flocke, and Midwiues may helpe women with child. Mark. 2.27. The sabbath was made for man, and not man for the Sabbath.**

Within

Within thy gates] This word *gate*, signifieth by a figure, iurisdiction and authoritie. Matth. 16. 18. *The gates of hell shall not overcome it.* Let this be a looking glasse, wherein all inholders, and intertainers of strangers may looke into themselues, and behold what is their dutie.

For in fixe daies] The third reason of this commandement from the like example.

*That which I did, thou also must doe,
But I rested the seventh day and hallowed it:
Therefore thou must doe the like.*

God sanctified the Sabbath when he did consecrate it to his seruice; men sanctifie it, when they worship God in it. In this place we are to consider the Sabbath, howe farre forth it is ceremoniall, and how farre forth morall.

The Sabbath is ceremoniall, in respect of the strict obseruation thereof, which was a type of the internall sanctification of the people of God, and that is, as it were, a continuall resting from the worke of sinne. Exod. 31. 13. *Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbath: for it is a signe betweene me and you in your generation, that ye may know that I the Lord doe sanctifie you.* The same is recorded, Ezech. 20. 12.

It signified also that blessed rest of the faithfull, in the kingdome of heauen. Esay. 66. 23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.* Hebr. 4. 8, 9, 10. *If Iesus had giuen them a rest, &c.*

The Sabbath is likewise ceremoniall, in that it was obserued the seuenth day after the creation of the world, and was then solemnized with such ceremonies. Nomb. 28. 9. *But on the Sabbath day, ye shall offer two lambs of a yeere old without spot, & two tenth deales of fine floure for a meate offering, mingled with oyle, and the drinke offering thereof.* 10. *This is the burnt offering of euery Sabbath, beside the continuall burnt offering and drinke offering thereof.*

But now in the light of the Gospell, and the Churches professing the same, the ceremonie of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meat and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath: 17. which are but shadowes of things to come, but the bodie is Christ.* The obseruation of the Sabbath was translated by the Apostles from the seuenth day, to the day following. Act. 20. 7. *The first day of the weeke, the Disciples beeing come together to breake bread, Paul preached to them.* 1. Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also, euery first day of the weeke, let euery one of you put aside by him selfe, and lay up as God hath prospered him, that then there be no gatherings when I come.* This day, by reason that our Sauour did vpon it rise againe, is called the Lords day. Reuel. 1. 10. *I was ramished in the spirite on the Lords day.*

The obseruation of the Sabbath thus constituted by the Apostles, was neuerthelesse neglected of those Churches which succeeded them, but after was reuiu-
ued

ued and established by Christian Emperours, as a day most apt to celebrate the memorie of the creation of the world, and to the serious meditation of the redemption of mankind. *Leo and Anton. Edict.* of holy daies.

The obseruation of the Sabbath is morall, in as much as it as a certaine seuenth day, preferueth and conserueth the ministerie of the word, and the solemne worship of God, especially in the assemblies of the Church. And in this respect we are vpon this day, as well inioyned a rest from our vocations, as the Iewes were. *Esay. 58. 13. If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth seruants and cattell from their labours, which on other daies doe seruice vnto their owners.

The affirmative part.

Keepe holy the Sabbath day.

This we doe, if we cease from the works of sinne, and our ordinarie calling: performing those spirituall workes, which are commanded in the second and third commandement.

I. To arise early in the morning, that so we may prepare our selues to the better sanctifying of the

Sabbath ensuing. This preparation consisteth in private prayers, & taking account of our severall sinnes. Mark. 1. 35. *In the morning very early before day, Iesus arose and went into a solitarie place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues.* 39. Exod. 32. 5, 6. *Aaron proclaimed, saying, To morrow shall be the holy day of the Lord: So they rose up the next day early in the morning.* Eccles. 4. v. last. *Take heede to thy feete when thou entrest into the house of God.*

II. To be present at publique assemblies, at ordinarie houres, there to heare reuerently and attentively the worde preached and read, to receiue the Lordes Supper, and publikely with the Congregation, call vpon and celebrate the Name of the Lord. 1. Tim. 1. 11, 2, 3. Act. 20. 7. 2. King. 4. 22, 23. Act. 13. 14, 15. *When they departed from Perga, they came to Antiochia, a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe. And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.*

III. When publique meetings are dissolued, to spend the rest of the Sabbath in the meditation of Gods word, and his creatures. Psal. 39. *from the beginning to the ending.* Act. 17. 11. *These were also more noble men, then they which were at Theffalonica, which receiued the word with all readines, and searched the Scriptures daily whether those things were so. We must also exercise then the works of charitie: as, to visite*

visite the sicke, giue almes to the needie, admonish such as fall, reconcile such as are at iarre and discord amongst themselves, &c. Nehem. 8. 12. *Then all the people went to eate and to drinke, and to send away part, and to make great ioye.*

The negative part.

Pollute not the Sabbath of the Lord.

This is a grieuous sinne. Matth. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath day.* Lament. 1. 7. *The aduersaries saw her, and did mocke at her Sabbaths.* Levit. 19. 30. *Ye shall keepe my Sabbath, and reverence my Sanctuary, I am the Lord.* In this part are these things forbidden:

I. The workes of our calling, wherein if we doe ought, it must be altogether in regard of charitie, and not in regard of our owne private commoditie.

II. Vnnecessarie iourneies. Exod. 16. 29. *Tell euery man in his place, let no man goe out of his place the seventh day.* By this reason, the master of the familie must that day remaine at home, to sanctifie the Sabbath with his household.

III. Faytes vpon the Sabbath day. Nehem. 3. 19. *When the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and*

charged that they should not be opened till after the Sabbath, and some of my servants set I at the gate, that there should no burdeme brought in on the Sabbath day. read *vers. 15, 16, 17, 18.*

IV. All kind of husbandrie; as plowing, sowing, reaping, mowing, bringing home haruest, and other the like. *Exod. 34. 21. In the seventh day shalt thou rest, both in earing time, and in haruest shalt thou rest.*

V. To viciesties, sports, banketting, or any other thing whatsoeuer, which is a meanes to hinder, or withdrawe the minde from that serious attention, which ought to be in Gods service: for if the works of our calling must not be exercised, much lesse these, whereby the minde is as well distracted from Gods service, as by the greatest labour.

VI. An externall obseruation of the Sabbath, without an internall regard of godlines. *Esay. 1. 14, 15. My soule hateth your newe moones, and your appointed feasts: they are a burthen vnto me, I am wearie to beare them: And when you shall stretch forth your handes, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood. 2. Tim. 3. 5. Which haue a shew of godlines, but demie the force thereof, such therefore auoid.*

VII. The manifest prophanation of the Sabbath, in pampering the bellie, surfeiting, adulterie, and other like prophanenesse, which is nothing else, but to celebrate a Sabbath to the deuill, and not to God.

C H A P. 24.

Of the fift Commandement.

hitherto wee haue spoken of the Commandements of the first table: now followeth the second table, which concerneth the loue of our neighbour. Roman. 13.9. *Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, namely thou shalt loue thy neighbour as thy selfe.*

Our neighbour is every one, which is of our owne flesh. Esay. 58.7. *When thou seest the naked, couer him, and hide not thy selfe from thine owne flesh.*

The manner of louing, is so to loue our neighbour as our selues; to wit, truly and sincerely: when as contrarily, the true manner of louing God, is to loue God without measure.

The seconde table containeth fixe Commandements: whereof the first, and, in the order of the tenne Commandements, the fift, concerneth the preservation of the dignitie and excellencie of our neighbour.

The wordes are these:

K iij

Honour

Honour thy father and thy mother, that they may prolong thy daies in the lande, which the Lord thy God giueth thee.

The Resolution.

HONOUR] This worde, by the figure, signifieth all that dutie, whereby our neighbours dignitie is preserved, but especially our superiours. This dignitie proceedeth of this, that euery man beareth in him some part of the image of God, if we respect the outward order and decencie, which is obserued in the Church and common-wealth. In the Magistrate, there is a certaine image of the power and glorie of God. Dan. 2. 37. *O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glorie.* Hence is it, that Magistrates are called Gods. Psal. 82. 1. In an old man, is the similitude of the eternitie of God: in a father, the likenesse of his fatherhood. Matth. 23. 9. *And call no man your father upon the earth: for there is but one, your Father which is in heauen.* In a man, is the image of Gods providence and authoritie. 1. Cor. 11. 7. *For a man ought not to couer his head, because he is the image of the glorie of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likenesse of the

the knowledge and wisdom of God. Now therefore, that person, in whome euen the least title of the image of God appeareth, is to be honoured and reuerenced.

Thy father] By a figure, we must here vnderstand, all those that are our superiours: as, parents, and such like of our kindred, or alliance which are to vs in stead of parents Magistrates, Ministers, our Elders, & those that doe excell vs in any gifts whatsoever. The Kings of Gerar were called *Abimelech*, my father the King. Gen. 20. 2. Gen. 45. 8. *God hath made me a father vnto Pharaoh, and lord ouer all his house.* 1. Cor. 4. 15. *For though ye haue ten thousand instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you.* 2. King. 5. 13. *But his seruants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it?* 2. King. 2. 12. *And Elisha saw it, and he cried, My father, my father, my father, the charet of Israel, and the horsemen thereof.*

And thy mother] This is added, least we should despise our mothers, because of their infirmities. Prov. 23. 22. *Obe thy father which hath begotten thee, & despise not thy mother when she is old.*

Here we are put in mind to performe due honour to our stepmothers and fathers in law, as if they were our proper and naturall parents. Ruth 3. 1. and 5. *Afterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke rest for thee, that thou maiest prosper? And she answered her, All that thou biddest me,*
I will

I wil doe. Exod. 18. 17. *But Moses father in law said vnto him, The thing which thou doest, is not well.* 19. *Hearc now my voyce, I will giue thee counsell, and God shall be with thee.* 24. *So Moses obeyed the voice of his father in law, and did all that he had said.* Mich. 7. 6. *For the sonne reuileth the father, the daughter riseth vp against her mother, the daughter in lawe against her mother in lawe.*

That they may prolong] Parents are said to prolong the liues of their children, because they are Gods instruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the instrument, wherewith the actiō is wrought. Luk. 16. 9. *Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into everlasting habitations.* 1. Tim. 4. 16. *For in doing so, thou shalt both saue thy selfe, and them that heare thee.*

But Parents doe prolong the liues of their children in commanding them to walke in the waies of the Lord, by exercising iustice and iudgement. Gen. 18. 19. *For beeing become godly, they haue the promise both of this life, and the life to come.* 1. Tim. 4. 8.

Further, they effect the same thing by their prayers made in the behalfe of their children. Hereby it plainly appeareth, that the vsuall custome of children saluting their parents, to aske them their blessing, is no light or vaine thing.

Moreover, in these wordes, the reason to moue vs to the obedience of this commaundement, is drawne from the end, which reason is also a promise, yet

yet a speciall promise. Eph. 6. 2. *Honour thy father and thy mother, which is the first commandment with promise, (I say, speciall) because the promise of the second commandment is generall, and belongeth to all the rest of the commandements.*

And God promiseth long life not absolutely, but so farre as it is a blessing. Eph. 6. 3. *That it may be well with thee, and that thou maiest liue long on earth.* For we must thinke that long life is not alway a blessing, but that sometime it is better to die then to liue. E. say. 57. 1. *The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a short life to obedient children, he rewardeth them againe with eternall life in heauen, and so the promise faileth not, but changeth for the better.

The affirmatiue part.

Preserue the dignitie of thy neighbour.

Vnder this part is commanded:

First, reuerence towardes all our superiours: the actions whereof, are; reuerently to rise vp before any man which passeth by vs. *Leuiticus 19. 32. Rise vp before the hoareheade, and honour the person of the olde man, and dreade thy God: I am the Lorde. To meeete him that commeth towardes vs. Genesis*

18. 2.

18.2. And he lifted up his eyes, and looked: and lo, three men stood by him, and when he saw them, he ran to meete them from the tent doore. 1 King. 2. 19. When Bethsheba came to speake to King Salomon, the King rose to meete her, and bowed himselfe vnto her. To bowe the knee. Mark. 10. 17. And when he was gone out of the way, there came one running, and kneeled to him. Gen. 18. 2. He ran to meete them, and bowed himselfe to the ground. To stand by those that sit downe. Gen. 18. 8. And he tooke butter, and milke, and the calfe that he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate. Exod. 18. 13. Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from Morning vnto Euen. To giue the chiefe seat. 1 King. 2. 19. And he sate downe on his throne, and he caused a seate to be set for the Kings mother, and she sate downe at his right hand. Luk. 14. 7, 8, 9. He spake also a parable vnto the guests, when he marked how they chose out the chiefe rounes, and said vnto them, When thou shalt be bidden of any man to a wedding, set wat thy selfe downe in the chiefe place, least a more honourable man then thou be bidden of him, and he that bids both him and thee, come and say to thee, Giue this man rounne, and thou then begin with shame to take the lowest rounne. Gen. 43. 33. So they sate before him, the eldest according to his age, and the yongest according to his youth, and the men marvelled among themselves. To let our superiours speake before vs. Iob 32. 6, 7, 17. To keepe silence in courtes and iudgement places, vntill we be bidden to speake. Act. 24. 10. Then Paul,
after

after that the gouernour had beckened vnto him that he should speake, answered. To giue them such their right and iust titles, as declare our reuerence when wee speake vnto them. 1. Pet. 3. 6. *As Sarah obeyed Abraham, and called him lord: whose daughters ye are, whiles ye doe well.* Mark. 10. 17. *Good Maister, what shall I doe, that I may possesse eternall life?* 20. Then he answered, and said vnto him, *Maister, all these things haue I obserued from my youth vp.* 1. Sam. 1. 14, 15. *And Eli saide vnto her, How long wilt thou be drunken? Put away thy drunkennesse from thee: then Hannah answered, and said, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke.*

Secondly, towardses those that are our superiours in authoritie: and first, obedience to their commandements. Rom. 13. 1. *Let euery soule be subiect to the higher power.*

We are to be admonished to obedience, because euery higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himselfe and to Christ. Rom. 13. 2. *Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselves iudgement.* Coloss. 3. 23. *And whatsoeuer ye doe, doe it hartely, as vnto the Lord, and not vnto them.* 24. *Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ.* Obedience is to be performed to our superiours with diligence and faithfulness. Gen. 24. 2. *Abraham said vnto his eldest seruant of his house, which had*

had the rule ouer all that he had: Put now thy hand vnder my thigh, and I will make thee sweare by the Lord God of heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, amongst whom I dwell. 10. So the seruant tooke tenne Camels of his master, and departed. 12. And he saide, O Lord God of my master Abraham, I beseech thee, sende me good speede this day, and shewe mercy vnto my master Abraham. 33. Afterwarde the meate was set before him, but he said, I will not eate, vntill I haue said my message: And Laban said, Speake on. 36. But he said, Hinder me not, seeing the Lorde hath prospered my iourney: send me away, that I may goe to my master. Gen. 31. 38. This twentie yeeres haue I bene with thee, thine ewes and thy goats haue not cast their yong, and the rammes of thy flocke haue I not eaten. 39. Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. 40. I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

Furthermore, we must yield obedience to our superiours: yea, although they be cruell and wicked, but not in wickednesse. 1. Pet. 2. 18. Seruants, be subiect to your masters with all feare, not onely to the good and curteous, but also to the froward. Act. 4. 19. Whether it be right in the sight of God, to obey you rather then God, iudge ye.

2. Subiection in suffering the punishmens inflicted by our superiours. Gen. 16. 6. Then Abraham said

said to Sarai, Behold, thy maid is in thine hand, doe with her as it pleaseth thee: then Sarai delt roughly with her: wherefore she fled from her. 9. Then the Angel of the Lord said vnto her, Returne vnto thy dame, and humble thy selfe vnder her hands.

And although the punishment should be vniust, yet must we suffer it, vntill we can get some lawefull remedie for the same. 1. Pet. 2. 19. For it is thankeworthie, if a man for conscience toward God endure grieve, suffering wrongfully. 20. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if, when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

III. Thankfulness in our prayers. 1. Timothie 2. 1, 2. I exhort you therefore, that first of all, supplications, prayers, intercessions, and giuing of thanks be made for all men, for Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse, and honestie. 1. Timothie 5. 17. Elders that rule well, are worthie of double honour. Genesis 45. 9. Hasten you, and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord ouer all Egypt, come downe to me, tarrie not. 10. And thou shalt dwell in the lande of Gosben. 11. Also I will nourish thee there, for yet remaine five yeeres of famine, least thou perish through pouertie, thou, and thy household, and all that thou hast.

Thirdly, towards those that excell vs in gifts: our dutie is to acknowledge the same gifts, and speake of them to their praise. 1. Cor. 8. 22, 23.

Fourthly,

Fourthly, toward all our equals: to thinke reuerently of them. Phil. 2. 3. *Let nothing be done through contention, or vaine glorie, but in meekenes of minde, let euery man esteeme other better then himselfe.*

In giuing honour, to goe one before another, and not in receiuing it. Rom. 5. 21. *Submitting your selues one to another in the feare of God.* To salute one another with holy signes, wherby may appeare the loue which we haue one to another in Christ. 1. Pet. 5. 14. *Greete ye one another with the kisse of loue.* Rom. 16. 16. *Salute one another with an holy kisse.* Exod. 18. 7. *And Moses went out to meete his father in law, and did obeysance, and kissed him.* Ruth 2. 4. *And behold, Boaz came from Bethlehem, and saide vnto the reapers, the Lorde be with you, And they answered, The Lorde blesse thee.*

Fifthly, the duties of all superiours towards their inferiours: to yield to them in good matters, as to their brethren. Deut. 17. 20. *That his heart be not lifted vp above his brethren, and that he turne not from the commandement, to the right hand, or to the left.* Iob 31. 13. *If I did contemne the iudgement of my seruant, and of my maide.* 2. King. 5. 13. *But his seruant came and spake vnto him, and said, 14. Then he went downe and washed himselfe seuen times in Iordan, &c.* To shine before their inferiours by an example of a blamelesse life. Titus 2. 2. *That the elder men be sober, honest, discrete, sound in the faith, in loue, and in patience.* 3. *The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not giuen to much*

much wine, but teachers of honest things. 1. Pet. 5. 3. Not as though ye were lordes ouer Gods heritage, but that ye may be ensamples to the flocke. Phil. 4. 9. To shew forth grauitie ioyned with dignitie, by their countenance, gesture, deedes, and words. Tit. 2. 3, 4, 5, 6, 7. Iob 29. 8. The young men sawe me and hid themselves, the aged arose, and stood vp.

Sixthly, towards inferiours in obedience, that is, towarde their subiects. 1. To rule them in the Lord, that they doe not offend. 1. Pet. 2. 13. *Submit your selues vnto all manner of ordinance of man, for the Lords sake, whether it be vnto Kings as vnto superiours, 14. or vnto governours, as vnto them that are sent of the King, for the punishment of euill doers, and for the praise of them that doe well. Deut. 17. 19. And it shall be with him, (namely, the booke of the law) and he shall read therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the words of this Law, and those ordinances to doe them. Col. 4. 1. Ye masters doe vnto your seruants, that which is iust and equall: knowing that ye also haue a master in heauen. 2. To prouide such things as shall be to the good of their subiects, whether they belong to the bodie or to the soule. Rom. 13. 4. For he is the minister of God for thy wealth. Esay. 49. 23. And Kings shall be thy nursing fathers, and Queenes shall be thy nources. Psal. 132. 1. Lord remember Dauid with all his troubles. 2. Who sweare vnto the Lord, and vowed vnto the mightie God of Iacob, saying, 3. I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed, 4. nor suffer mine eyes to*

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leepe, nor mine eye lids to slumber, 5. untill I finde out a place for the Lord, an habitation for the mightie God of Iakob. 3. To punish their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily punishment.

There is an holy manner of punishing the guiltie, whereunto is required: I. After diligent and wise examination beeing had, to be assured of the crime committed. II. To shew forth of Gods word, the offence of the sinne: that the conscience of the offender may be touched. III. It is conuenient to deferre or omit the punishment, if thereby any hope of amendment may appeare. Eccles. 7. 23. *Giue not thy heart also to all the words that men speake, least thou doe heare thy seruant cursing thee, 24. For oftentimes also thine heart knoweth, that thou likewise hast cursed others. 1. Sam. 10. 27. But the wicked men said, How shall he saue vs? so they despised him, and brought him no presents: but he held his tongue.* IV. To inflict deserued punishment, not in his owne name, but in Gods Name, adding the same holily & reuerently. Iosh. 7. 19. *Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glorie to the Lord God of Israel, and make confession vnto him, and shewe me nowe what thou hast done, hide it not from me. 20. And Achan answered Ioshua, an i. sud, I haue sinned against the Lord God of Israel, and thus and thus haue I done. 25. And Ioshua saide, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threwe stones at him, and burned them with fire, and stoned them with stones.*

V. and

V. and lastly, When thou punishest, ayme at this one onely thing, that the euill may be purged and amended, and that the offender by sorrowing for his sinne, may vnfaignedly repent for the same. Prov. 20. 30. *The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the bellie.*

Seuenthly, and lastly, there is a certaine dutie of a man to be performed toward himselfe, which is, that a man should preserue and maintain with modestie, the dignitie and worthines, which is inherent in his own person. Philip. 4. 8. *Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.*

The negative part.

Diminish not the excellencie, or dignitie, which is in the person of thy neighbour.

Hither are referred these sinnes:

First, against our superiours: I. Vnreuerent behauiour and contempt of them. The sinnes hereof, are, deriding our superiours. Gen. 9. 22. *And when Ham the father of Canaan sawe the nakednesse of his father, he told his two brethren without.* Prov. 20. 17.

The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley pick it out, and the young eagles eat it. To speake euill of, or reuile our superiours. Exod. 21. 17. And he that curseth his father or his mother, shall die the death.

II. Disobedience, whereby we contemne their iust commandements. Rom. 1. 30. *Disobedient to parents.* 2. Tim. 3. 3. *No striker, but gentle, no fighter.* The sinnes hereof, are, To make contracts of marriage, without the counsel and consent of the parents. Gen. 6. 2. *Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gen. 28. 6, 9. *And Esau seeing that the daughters of Canaan displeased Izhak his father, then went Esau to Ishmael, and tooke vnto the wiues which he had, Mahalath the daughter of Ishmael, Abrahams sonne, the sister of Nabaioth, to be his wife.* The eye seruice of seruants. Coloss. 3. 22. *Seruants, be obedient to them that are your masters, according to the flesh, in all things: not with eye seruice, as men pleasers, but in singlenesse of heart, fearing God.* Eph. 6. 6. *Not with seruice to the eye, as men pleasers.* Answering againe, when they are reprehended. Tit. 2. 9. *Let seruants be subiect to their masters, and please them in all things, not answering againe.* Deceitfulnesse, and wasting their masters goods. Tit. 2. 10. *Neither pickers, but that they shewe all good faithfulness.* To flee from the power of their superiour. Gen. 16. 6. *Then Sarah dealt roughly with her, wherefore shee fled from her.* To resist the lawfull authoritie of their superiours. 1. Pet. 2. 20. To obey them

them in things vnlawfull, *Act. 4. 19.* To extoll themselves about their betters: this is the sinne of Antichrist. 2. *Theff. 2. 3, 4.* Which (man of sinne) exalteth himselfe against all that is called God. Lastly, the freedom of the Papistes, whereby they free children from the gouernment of their parents: and subiects from the authoritie of their Princes: so that they make it lawfull for them to pretend and procure their death. *1. Sam. 26. 8, 9.* Then said Abisshai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe: And Dauid said to Abisshai, Destroy him not: for who can lay his hand on the Lords Anointed, and be guiltlesse?

III. Ingratitude, and want of a louing affection towards parents. *Matth. 15, 5, 6.* But ye say, whosoener shall say to father or mother, By the gift that is offered by me, thou maiest haue profite, though he honour not his father or mother, shall be free. *1. Tim. 5. 4.*

Secondly, we offend against our equals, in preferring our selues before them, in talking, or in sitting downe. *Matth. 20. 20.* Then came vnto him the mother of Zebedeus children, with her sonnes, worshipping him, and desiring a certaine thing of him. *21.* And he saide, What wouldest thou? And she said to him, Graunt, that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome. *24.* And when the other tenn heard this, they disdained at the two brethren.

Thirdly, towards our inferiours: I. Through

negligence in gouerning them, and prouiding for their good estate. Hagg. 1. 4. *Is it time for your selues to dwell in your sieled houses, and this house lie wast?* Dan.

3. 28. This condemneth those mothers, which put forth their children to be nourced, hauing both sufficient strength and store of milk themselues to nource them. 1. Tim. 5. 10. *If she haue nourished her children.*

II. By too much gentlenes and lenitie, in correcting them. 1. King. 1. 5. *Then Adonijah the sonne of Haggith exalted himselfe, saying, I will be King.* 6. *And his father would not displease him from his childhoode, so say, Why hast thou done so?* 1. Sam. 2. 22. *So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the congregation.* 23. *And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you.* 24. *Do no more, my sonnes: for it is no good report that I beare, namely, that ye make the Lords people to trespasse.* 25. *Notwithstanding, they obeyed not the voyce of their father, because the Lord would slay them.* III. By ouermuch crueltie and threatnings. Eph. 6. 4. *And ye fathers, prouoke not your children to wrath.* 9. *And ye masters doe the same things vnto them, putting away threatnings.*

Fourthly, and lastly, a man offendeth against him selfe, when through his nauigatie behauiour, he doth obscure, and almost extinguish those gistes, which God hath giuen him. Matth. 25. 2, 16. Or contrarily, when he is too wise in his owne conceit. Rom. 23. 3. *For I say, through the grace that is giuen vnto me, so*
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euery one that is among you, that no man presume to vnderstand, above that which is meete to vnderstand.

C H A P. 25.

Concerning the sixt Commandement.

THou shalt not kill.

The Resolution.

Kill] The part is here set for the whole, by a Synecdoche: for killing signifieth any kind of endomaging the person of our neighbour.

The equitie of this commandement appeareth by this, that man was created after the likenes of God. Gen. 9. 6. *He that sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Again, all men are the same flesh. Esay. 58. 7. *When thou seest the naked, cover him, and hide not thy face from thine owne flesh.*

Neither ought we to be ignorant of this also, that it is vnlawfull for any priuate person, not called to to that dutie, to kil another: but a publike officer may, that is, if he be warranted by a calling. So did Moses, Exod. 2. 12. *And he looked round about, and when he saw no man, he slue the Egyptian, and hid him in the sand.* Act. 7. 25. *For he supposed his brethren would haue vnderstood, that God by his hand should giue thū deliuerāce.*

And Phinehas, Nomb. 25. 8. *And he followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israel, and the woman) through her belly: so the plague ceased from the children of Israel.* 31. *Phinehas the sonne of Eleazar, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I have not consumed the children in my ialousie.* And Elijah, 1. King. 18. 40. *And Elijah said vnto them, Take the prophets of Baal, let not a man of them escape: and they tooke them, and Elijah brought them to the brooke of Kishon, and slewe them there.* And souldiers in battels, waged vpon iust causes. 2. Chron. 20. 15. *Feare ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

The negative part.

Thou shalt neither hurt, nor hinder, eyther thine owne, or thy neighbours life.

The sinnes then that are referred to this part, are such, as are committed against our neighbour, or our selues.

Against our neighbour, are these following: 1. In heart; as, 1. Hatred against him. 1. Ioh. 3. 15. *Who so hateth his brother, is a manslayer.* 2. Vnaduised anger. Matth. 5. 22. *I say vnto you, who soeuer*
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is angrie with his brother vnaduisedly, is in danger of iudgement. 3. Enuie. Rom. 1. 29. Full of anger, murder, contention. 4. Grudges. Iam. 3. 14. If ye haue bitter enuying and strife in your hearts, reioyce not. 5. Want of compassion, and sorrowe at our neighbours calamities. Amos 6. 3, 6. They sing to the sound of the vyole, &c. but no man is sorie for the affliction of Ioseph. 6. Frowardnesse, when we will not be reconciled to our neighbour. Rom. 1. 30. Such as can neuer be appeased, vnmercifull. 7. Desire of reuenge. Psal. 5. 6. The Lord will abhorre the bloodie man, and deceitfull.

II. In wordes: 1. Bitternesse in speaking. Prov. 12. 18. There is that speaketh words, like the prickings of a sworde: but the tongue of wise men, is health. 2. Reproches and rayling, which is a casting of a mans finnes in his teeth which he hath committed, or an obiecting vnto him some inherent infirmities. Matth. 5. 22. Whosoener saith vnto his brother, Raca, shalbe worthy to be punished by the counsell: And who soener shall say, Foole, shalbe worthy to be punished with hell fire. 2 Sam. 6. 16. As the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorough a window, and saw King Dauid leape and dance before the Lord, and she despised him in her heart. 20. And Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruants, as a foole vncouereth himselfe. 3. Contentions, when two or more strue in speech one with

with another, for any kind of superioritie. 4. Brawlings in any conference. 5. Crying, which is an vnseemely eleuation of the voyce against ones aduersary. Gal. 5. 19. *The works of the flesh are manifest, which are,* 20. *emulations, wrath, contentions, seditions.* Eph. 4. 31. *Let all bitterness, and anger, and wrath, crying, and euill speaking, be put away from you, with all maliciousnesse.* 32. *Be ye curteous one to another.* Gen. 16. 11. *He (vz. Ismael) shall be a wild man, his hand shall be against every man, and every mans hand against him.* 6. Complaints to euery one of such as offer vs iniuries. Iam. 5. 9. *Grudge not one against another brethren, least ye be condemned.*

III. In countenance, and gesture, al such signes, as euidently decipher the malicious affections lurking in the heart. Gen. 4. 5, 6. *His countenance fell downe: And the Lord said vnto Cain, Why art thou so wrath?* Matth. 27. 39. *They that passed by, railed on him, nodding their heads.*

Hence is it, that derision is tearmed persecution. Gen. 21. 9. *Sarah sawe the sonne of Hagar the Egyptian mocking,* &c. Gal. 4. 29. *Hee that was borne after the flesh, persecuted him, that was borne after the spirit.*

IV. In deedes: 1. To fight with, or to beate our neighbour, and to mayme his bodie. Leuit. 24. 19, 20. *If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him: Breach for breach, eye for eye, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the sword, famine, or poyson. Gen. 4. 8. *Cain rose up against*

gainst his brother, and slue him. 3. To exercise tyrannous crueltie in inflicting punishments. Deutr. 25. 3. Fourtie stripes shall be cause him to haue, and not past, lest if he should exceede, and beate him aboue that with many stripes, thy brother should appeare despised in thy sight. 2. Cor. 11. 24. Of the Iewes I receiued fūe times fourtie stripes saue one. 4. To vse any of Gods creatures hardly. Prov. 12. 10. A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell. Deut. 22. 6. If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong, or egges, thou shalt not take the dam with the yong, but shalt in any wise let the dam go, & take the yong to thee, that thou maist prosper & prolong thy daies. 5. To take occasion by our neighbors infirmities, to vse him discourteously, & to make him our laughing stock, or tanting recreation. Leuit. 19. 14. Thou shalt not curse the deafe, nor put a stumbling block before the blind. 2. King. 2. 23. Little children came out of the citie, & mocked him, & said vnto him, Come vp thou bald head, come vp thou bald head. 6. To iniury the impotēt, feeble, poore, strangers, fatherles, or widows. Exod. 22. 21, 22. Thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt. Ye shall not trouble any widowe, or fatherlesse child. 25. Thou shalt not be an vsurer vnto the poore. We then iniurie these: 1. If we pay not the labourer his hyte. Deutr. 24. 14. Thou shalt not oppresse an hyred seruant that is neede and poore, neither of thy brethren, nor of the stranger that is within thy gates. 15. Thou shalt

shalt giue him his hyre for his day: neither shall the sunne goe downe vpon it: for hee is poore, and therewith susteineth his life: leaſt he cry againſt thee to the Lord, and it be ſinne vnto thee. 2. If thou reſtore not the pledge of the poore. Exod. 22. 26, 27. If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe: for that is his garment onely, and his couering for his ſkinne. 3. If wee withdraw corne from the poore. Prov. 11. 26. Hee that withdraweth the corne, the people will curſe him: but bleſſing ſhalbe vpon the head of him that ſelleth corne.

Againe, this law is as well tranſgreſſed by not killing, when the lawe chargeth to kill, and by pardoning the puniſhment due vnto murder, as by killing when we ſhould not. Nomb. 35. 16. If one ſmite another with an inſtrument of yron that he die, he is a murderer, and the murderer ſhall die the death. 33. The land can not be clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

By this place alſo are combates of two men hand to hande, for deciding of controuerſies, vtterly vnlawfull. 1. Becauſe they are not equall meanes ordeined of God, to determine controuerſies. 2. In that it falleth out in ſuch combates, that hee is conquerour before man, who indeede is guiltie before God.

This alſo condemneſh Popiſh ſanctuaries, and places of priuiledge: as Churches, and the like, wherein murderers ſhelter and ſhroud themſelues from the danger of the law. For God expreſſely commandeth

deth (Exod. 21. 14.) *that such an one shall be taken from his Altar, that he may die.* And Iobab, 1. King. 2. 24. *touching the hornes of Altar, was slaine in the Temple.*

Hitherto in like sort belong such thinges as concerne the soule of our neighbour. 1. To be a scandale or offence to the soule of our neighbour, either in life or doctrine. Matth. 18. 7. *Woe be to the worlde because of offences: it is necessarie that offences should come: but woe be to them by whom they doe come.*

2. To minister occasions of strife and discorde. The which we then doe: 1. When we can not be brought to remit somewhat of our owne right. 2. When wee retorne snappish, and crooked answeres. 3. When wee interpret euery thing a misse, and take them in the worst part. 1. Sam. 25. *Nabal is his name, and follie is with him.* 2. Sam. 10. 3. *And the Princes of the children of Ammon said to Hanun their Lord, Thinkest thou that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his seruants vnto thee, to search the citie, to spie it out, and to ouerthrowe it? Wherefore Hanun tooke Davids seruants, and shaued off the halfe of their beards, and cut off their garments in the middle, euen to their buttocks, and sent them away.*

3. The ministers sinne against their neighbours, is this, not to preach the worde of God to their charge, that they thereby might be instructed in the waies of life. Proverb. 29. 18. *Where there is no vision*

tion the people decay: but he that keepeth the Law is blessed. Esay. 56. 10. Their watchmen are all blind, they haue no knowledge, they are all dum dogges, they can not barker: they lie and sleepe, and delight in sleeping. And these greedie dogges can neuer haue ynough: and these shepheards they can not vnderstand: for they all looke to their owne way, enery one for his aduantage, and for his owne purpose. Ezech. 3. 18. When I shall say to the wicked, Thou shalt surely die, and thou givest him not warning, the same wicked man shall die in his iniquitie: but his blood will I require at thy hands.

And not onely not to preach at all, but to preach negligently, is vtterly condemned. Ier. 48. 10. Cursed be he that doth the worke of the Lord negligently. Revel. 3. 16. Because thou art luke warme, and neither hote nor colde: it will come to passe that I shall spewe thee out of my mouth. This reprooueth nonresidencie of ministers, which is an ordinarie absence of the minister from his charge: namely, from that particular congregation committed vnto him. Esay. 62. 6. I haue set watchmen vpon thy wals, O Hierusalem, which all the day and all the night continually shall not cease: ye that are mindeful of the Lord keepe not silence, & giue him no rest, till he repaire, & vntill he set vp Ierusalem, the praise of the worlde. Act. 20. 28, 29, 30, 31. Take heede therefore vnto your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood. For I know this, that after my departing, shal grievous wolues enter in among you, not sparing the flocke.

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Moreover, of your selues shal men arise, speaking peruerse things to draw disciples after them. Therefore watch, and remember, that by the space of three yeeres, I ceased not to warne euery one night and day with teares. 1. Pet. 5. 2, 3. Feede the flocke of God, which dependeth vpon you, caring for it, not by constraint but willingly: not for filthy lucre, but of a readie mind: Not as though ye were lordes ouer Gods heritage, but that ye may be ensamples to the flock. Ezech. 34. 4. & 33. The Council of Antioch. the 17. Can. If any Bishop be by imposition of hands inducted into a charge, & appointed to gouern a people, and he neglect: to take vpon him that office, but delayeth to goe vnto the congregation allotted vnto him: such an one shal be prohibited from the Lords table, till he be enforced to attend vpon that charge, or at the least, somewhat be determined by a complete assemblie of the Ministers of that province. The Council of Sardice the 14. Canon. We remember that our brethren in a former assemblie decreed, that if any lay man remaining three Sabbath or Lords dayes, that is, three weekes, in a citie, did not in the same citie frequent the Church assemblies, he should be excommunicated: If then such things are not allowable in lay men, much lesse in ministers, for whom it is neither lawful nor conuenient, without vrgent necessitie, to be absent frō his parish Church longer then the time aboue mentioned. To this decree there was not one non placet, but euery one said, It liketh vs well. The Council held at Constantin. in the 24. Canon decreed that Ministers ought not to haue their substitutes, or vicars, but in their owne persons, with feare and chearefulnesse, performe all such duties,

duties, as are required of them in the service of God. The Canon law doth conclude the same thing, dist. 36. Canon si quis vult, debent indefinenter, &c. The Bishops (saith that Canon) ought to be continually resident in Gods tabernacle, that they may learne somewhat of God, and the people of them, whilst they reade often and meditate vpon Gods word. Again, in the Canons entituled Pontifices, and si quis in clero. Episcopos, qui dominici gregis suscipiunt curam, &c. The Bishops which take vpon them to feede Gods flocke, ought not to depart from their dutie, least they loose that excellent talent which God hath bestowed vpon them, but rather strine with that one talent, to get three more talents. And in the 80. Canon of those which are teamed the Canons of the Apostles, there is an expresse mandate that such, whether Bishop, or Senior, who attendeth not vpon their office in the Church, shall forthwith be remooued from that place. The Calcedon Council, can. 10. Let no man be ordeined minister of two Churches, in two seuerall citie, but let him remaine in that, vnto which he was first called. And if for vaine glorie, he shal afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that onely exercise his ministerie. But if one be called to another charge, let him simplie giue over the former, and haue no interest in the same, &c. For this thing, looke to the decree of Damasus, and the Council of Trent, sect. 7. can. 8.

There are, notwithstanding the former testimonies, some cases, wherein it is permitted to the minister that he may be absent: if by his absence the congregation

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gregation be not endomaged: I. Sicknesse; the Council of Menta, 25. Canon. *If a Bishop be not at home, or be sicke, or vpon some exigent, cannot be present at his parish, let him procure one, who, vpon Sabbaths and festinall daies, will preach vnto his charge.* Augustine testifieth, epist. 138, that he was absent on the like occasion.

II. Allowance of the Church, to be absent for a time vpon some necessarie and publike commoditie for the same. Coloss. 1.7. *Epaphras is their minister,* but chap. 4. 12. he being absent *saluteth them.* And Ambrose though he were Bishop of Millaine, yet went he twise Ambassadour into France, to make agreement betwixt Maximus, and Valentinian. Ambrose 5. booke, and 27. epist. to Valentinian the Emperour.

III. If by reason of persecucion he be enforced to flee, and see no hope to procure the safetie of his people. This made Cyprian to be absent from Carthage, as he testifieth in his Epistles.

Thus much concerning finnes against our neighbour. Now followeth such finnes, as a man committeth against his owne person, as when a man doeth hurt, kill, and endanger himselfe. Matth. 26. 24. *If any man will follow me, let him denie himselfe, take vp his crosse, and follow me.* Matth. 4. 6. *He said vnto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, he shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp, leaſt at any time thou shouldest dash thy foot against a stone.* 7. Ie-

ſau ſaide vnto him; It is written againe, Thou ſhalt not tempt the Lord thy God. Therefore for a man to be his owne executioner, though to eſcape a moſt ſhamefull death, is vtterly vnlawfull and vngodly.

The affirmative part.

Thou ſhalt preſerue the life of thy neighbour.

Hitherto may we reſerre theſe duties:

I. Such as appertaine to the perſon of our neighbour, and concerne, firſt his welfare both of bodie and minde; as, to reioyce with them that reioyce. Rom. 12. 15. Mark. 10. 20. *Then he answered and ſaide vnto him, All theſe things I haue obſerved from my youth. And Ieſus beheld him, and loved him.* Secondly, his miſeries, to be grieued with him for them. Rom. 12. 15. *Mourne with thoſe that mourne.* Eſay. 24. 16. *And I ſaid, My leaſneſſe, my leaſneſſe, who is more the tranſgreſſours haue offended, yea the tranſgreſſours haue grievouſly offended.* Pſal. 119. 136. *Myne eyes gush out with water, becauſe men obſerue not thy Lawe.* Again, wee muſt helpe him as much as in vs lyeth. Iob 29. 15. *I was as an eye to the blind, & a foot to the lame.* 2. Cor. 8. 3. *To their power, yea beyond their power, they were willing.* And that we doe, we muſt doe ſpeedily. Prov. 3. 28. *Say not to thy neighbour, Goe, and come againe to morrow, and I will giue thee, if thou now haue it.* Leuit. 19. 17.

19.17. *Thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.*

Thirdly, concerning such iniuries, as he offereth vnto thee: I. Thou shalt not be angrie against him, vpon a small occasion. Nomb. 12.3. *Moses was a meeke man aboue all that liued vpon the earth.* Prov.9.11. *The discretion of a man deferreth his anger, and his glorie is to passe by an offence.* II. Thou must be slow to wrath, & neuer angrie, but for a most iust cause. Mar. 3.5. *Then he looked round about on them angerly, mourning also for the hardnesse of their hearts.* Prov.14.29. *He that is slow to wrath, is of great wisdom: but he that is of an hasty minde, exalteth folly.* III. Thine anger must be but for a while. Eph.4.26. *Be angrie and sinne not, let not the sunne goe downe vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Eph.4.32. *Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christs sake forgane you.*

Fourthly, his wants & infirmities: 1. Auoid occasions whereby they may be stirred and laide open. Gen.13.8. *Then said Abraham to Lot, Let there be no strife, I pray thee, betweene thee and me, neither betweene thy heardmen and mine: for we are brethren.* 9. *Is not the whole lande before thee? depart, I pray thee, from me: If thou wilt take the left hand, I will take the right, or if thou goe to the right hand, I will take the left.* Gen.27.44. *And tarie with him a while untill thy brothers fiercenes be asswaged.* 45. *And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him.* 2. Depart sometimes fro thine own right.

Matth. 17. 25. 26. *What thinkest thou, Simon? of whom doe the Kings of the earth take tribute, or poll money? of their children, or of strangers?* Peter said vnto him, *Of strangers.* Then said Iesus vnto him, *Then are the children free.* 27. *Nevertheless, least we should offend them, goe to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt find a piece of twentie pence: that take and giue it vnto them for me and thee.* 3. To appease anger kindled: which is done; I. by overcoming euill with goodnesse. Rom 12. 21. *Be not overcome of euill: but overcome euill with goodnes.* II. By following after peace. 1. Pet. 3. 11. *Decline from euill, and doe good, seeke peace, and follow after it.* III. By courteous answers. Prov. 15. 1. *A soft answer putteth away wrath: but grievous words stirre vp anger.* 1. Sam. 1. 14. *Elisaid vnto her, How long wilt thou be drunken? put away thy drunkennes from thee.* 15. Then Hannah answered, and said, *Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue poured out my soule before the Lord.* Philem. v. 15. *It may be, that he therefore departed for a season, that thou shouldest receiue him for euer.* IV. By ouerpasing some wants and infirmities in mens wordes, and deedes. Prov. 19. 11. *It is a mans honour to passe by infirmities.* V. By couering them with silence. 1. Pet. 4. 8. *Among all things haue feruent loue amongst you, for loue couereth a multitude of sinnes.* Prov. 17. 9. *He that couereth transgression, seeketh loue: but he that repeateth a matter, separateth the Prince.* VI. By taking euery thing (if it be possible) in the best part. 1.

Cor. 13. 5. Love thinketh none evil.

This sheweth the lawfulness of truces, covenants, and other agreements concerning peace, beeing made to auoyd iniuries, maintaine ancient bounds, procure securitie in traffique, possessions, and iourneyes, set pensions, commons for cattell, libertues of hunting, fishing, or fouling, and getting lewell, or other necessities, for publique commodities, if there be no vnlawfull conditions annexed vnto the same. And we may make this covenant not onely with Christians, but for the maintenance of peace, with infidels also. For that which is godly to be performed, is no lesse godly to be promised. But it is a note of true godlines, to be as much as may be, at peace with all men. Therefore to promise peace by covenant, is very godly. We may see the experience of this in the liues of holy men. *Gen. 21. 22. At that same time Abimelech and Pichol his chiefe captaine, spake vnto Abraham, saying, God is with thee in all that thou doest. 23. Nowe therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c. 24. Then Abraham said, I will sweare. 27. Then Abraham tooke sheepe and beenes, and gaue them vnto Abimelech: and they two made a covenant. Gen. 31. 44. Now therefore come and let vs make a covenant, I and thou, which may be a witnesse betweene me and thee. 45. The Laban said to Iakob, Behold this heape, and behold the pillar, which I haue set vp betweene me & thee. 53. The God of Abraham, and the gods of Nahor, and the god of their father be iudge betweene vs: But Iaa-*

Job sware by the feare of his father Iſhak.

II. Concerning his bodie, we are to regard it aliue and dead. Being aliue, we ought if neede be: I. To minister vnto it foode and rayment. Math. 25. 41, 42. *Depart from me ye cursed into euerlasting fire, which is prepared for the deuill and his angels. For I was an hungred, and ye gaue me no meate, I thirsted, and ye gaue me no drinke, &c.* 45. *In as much as ye did it not to one of the least of these, ye did it not to me.* II. To lende our helping hand, when our neighbours bodie is in any danger. 1. Ioh. 3. 16. *Hereby we perceiued loue, that he laid downe his life for vs, therefore also ought we to lay downe our liues for the brethren.*

When a man is dead, we ought to cōmit the dead corps to the graue, as may appeare by these argumēts: I. The instinct of Nature it selfe. II. The examples of the Patriarks, & other holy personages. *Abraham buried Sarab.* Gen. 23. 19. *Iacob is buried by his sonnes.* Gen 50. 12. *Steuē by religious and deuout men.* Act. 8. 2. III. The Lords owne approbation of buriall, in that he nombred it amongst his benefits. For the wāttherof is a curse. Ier. 22. 19. *He (vz. Iehoiakim) shall be buried as an asse is buried, euen drawn & cast forth without the gates of Ierusalem.* Therefore rather then Moses should be vnburied, the Lord himselfe did burie him. Deutr. 34 5, 6. *Moses the seruant of the Lord died in the land of Moab, according to the words of the Lord. And he buried him in a valley, in the land of Moab, ouer against Beth-peor, but no man knoweth of his sepulchre vnto this day.* IV. There is no dead carcase so lothsome

some as man is, the which both argueth the necessitie of buriall, and howe ougly wee are in the sight of God, by reason of sinne. V. The bodie must rise againe out of the earth, that it may be made a perpetuall mansion house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, and therefore must rise againe to glorie. VII. Buriall is a testimonie of the loue and reuerence we beare to the deceased.

A funerall ought to be solemnized after an honest and ciuill manner: namely, agreeable to the nature, and credit as well of those which remaine alieue, as them which are deade. Concerning the liuing, they must see that 1. Their mourning be moderate, and such, as may well expresse their affection and loue to the partie departed. Ioh. 11. 34. *He saide, Where haue ye laide him? they answered, Lorde, come and see.* 35. *Then Iesus wept. And (v. 36.) the Iewes saide, Behold howe he loued him.* 2. They must auoide superstition, and not surmize that funerall ceremonies are auailable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, especially vnder the altar, and in a Friars coole. 3. They ought to take heede of superfluous pompe, and solemnities. For of all ostentations of pride, that is most foolish, to be boasting of a loathsome and a deformed corps. Esay. 22. 15, 16. *Thus saith the Lord God of hostes, Goe, get thee to that treasurer, to Shebna the steward of the house, and say, What hast thou to doe here? and whom hast thou here?*

that thou shouldest here bewee thee out a sepulchre, as he that heweth out his sepulchre in an high place; or that graue an habitation for himselfe in a rocke.

To this commandement belongeth these duties:

I. Before the vintage or haruest, we ought to permit any man, for the repressing of hunger, to gather grapes, or plucke off the eates of corne in the field. Deut. 23. 24, 25. *When thou comcest into thy neighbors vineyard, then thou maist eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel. When thou comcest into thy neighbors corne, thou maist plucke the eares with thine hande, but thou shalt not mooue a sickle to thy neighbours corne.* Matth. 12. 1. *Iesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of the corne, and to eate, &c.* II. In the vintage, & time of haruest, we ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corn: but leaue the after gatherings for the poore. Lev. 23. 22. *When you reape the barneft of your land, thou shalt not widd cleane the corners of thy field, when thou reapest: neither shalt thou make any after gathering of thy haruest: but shalt leaue them vnto the poore, and to the stranger: I am the Lord your God.* Ruth 2. 8. *Goe to none other fildes to gather, neither goe from hence, but abide here by my maidens. 7. So shee gleaned in the fildes untill euening.*

III. Concerning the soule of our neighbour: I. We must seeke all meanes to winne him to the profession of Christian religion. 1. Corinth. 10. 33. *I please*

please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved. Hebr. 10.24. Let vs consider one another, to promouke vnto loue and to good workes. II. We must liue amongst men without offence. 1. Cor. 10.32. Give no offence neither to the Iewes, nor to the Grecians, nor to the Church of God. 1. Cor. 8.13. If meat offend my brother, I wil eate no flesh while the world standeth, that I may not offend my brother. III. The light of our good life, must be as a lantern, to direct the waies of our neighbours. Act. 24.14. This I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets, 15. And haue hope towards God, that the resurrection of the dead, which they themselves looke for also shalbe both of iust and vniust. 16. And herein I endeavour my selfe to haue alway a cleere conscience toward God, and toward men. IV. If our neighbour offend, we are to admonish him. 1. Thes. 5.14. We desire you, brethren, admonish them that are unruly: comfort the feeble minded: beare with the weak: be patient towards all men. V. If our neighbour runne the waies of Gods commandement (as Dauid speaketh) wee ought to encourage him in the same.

IV. We may referre such things vnto this commandement, as appertain to the peculiar preseruatiō of euery seuerall mans life: 1. Recreation, which is an exercise ioyned with the feare of God, conuersant in things indifferent, for the preseruatiō of bodily

dily strength, and confirmation of the minde in holines. Eccles. 2. 2. *I said of laughter, thou art mad, and of joy, what is this that thou doest?* Elay. 5. 12. *The harp, viol, timbrel, and pipe, and wine, are in their feasts, but they regarde not the worke of the Lorde, neither consider the work of his hands.* 1. Cor. 10. 7. *Neither be ye idolaters, as were some of them, as it is written: The people sate downe to eat and drinke, and rose vp to play.* Luk. 6. 25. *We be to you that laugh: for ye shall waile and weepe.* Deut. 12. 7. *There ye shall eat before the Lord your God, & ye shall reioyce in all that ye put your hands vnto, both ye and your households, because the Lord thy God hath blessed thee.* To this end hath the word of God permitted shooting. 2. Sam. 1. 18. *He bade them teach the children of Iudah so to shoot, as it is written in the book of Iasher.* And muscal consort. Neh. 7. 67. *Besides their seruants and maides, which were seuen thousand, three hundred, and seuen & thirtie: they had two hundred and fise and fourtie singing men, and singing women. And putting forth of riddles.* Iudg. 14. 12. *Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it me within seue daies of the feast, & find it out, I wil giue you thirty sheets, and thirty change of garments.* 13. *And they answered him, Put forth thy riddle that we may heare it.* 14. *And he said vnto them, Out of the eater came meat, and out of the strong came sweetnes: & they could not in three daies expound the riddle.* And hunting of wild beasts. Cant. 2. 15. *Take vs the foxes, the litle foxes which destroy the vines: for our vines haue small grapes.* Lastly, the searching out or the contemplation of the works of God. 7. King. 4. 33. *As he spake of trees from the cedar tree*

that is in Lebanon, euen vnto the byssop that springeth out of the wall: he spake also of beasts, and of fowles, and of creeping things, and of fishes. 2. Physicke, the vse whereof is holy, if before the receit of it, a man craue remission of his sinnes, and repose his confidence onely vpon God, not vpon the means. Mat 9.2. And lo, they brought vnto him a man sicke of the palsie, lying on a bed. And Iesus seeing their faith, said to the sicke of the palsie. Sonne, be of good cōfort, thy sinnes are forgiven thee. 6. Then he saide to the sicke of the palsie, Arise, take vp thy bed and walk to thine house. Ioh. 5.5. A certain man was there, which had bin diseased eight and thirtie yeeres. 8. Iesus said vnto him, Take vp thy bed, and walke. 14. After that Iesus found him in the Temple, and said vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee. 2. Chron. 16.12. And Asa in the nine and thirties yeere of his reigne was diseased in his feete, and his disease was extreame: yet he sought not to the Lord in his disease, but to the Physitians. 3. Auoyding of an iniurie, offered by some priuate person: this, if it be against an vnruely and vnstaied aduersarie, and the defence be faultlesse, is very lawfull, and is so farre from a priuate reuenge, that it is to be accounted a iust defence. The defence is then faultlesse, when a man doth so assault his aduersarie, as that he neither purposeth his owne reuenge, or his enemies hurt, but onely his alone safetie from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Answer.* Such as be hindered by
their

their calling, may not; as, Magistrates, and Pastours, hauing charge of soules: yet free men not bound by calling may. Reasons. I. A man may prouide for his owne safetie, if it be not to the hinderance of an other. II. A man may flie warres, famine, flouds, fire, and other such dangers: therefore the plague. III. There is lesse danger of sicknesse, the more the multitude of people is diminished. *Objections.* I. To flie, is a token of distrust. *Answer.* This diffidence is no fault of the fact, but of the person. II. It is offensive. *Answer.* The offence is giuen, not taken. III. To flie, is to forsake our neighbour against the rule of charitie. *Answer.* It is not, if kinsfolke and magistrates be present. IV. Men are to visite the sicke by Gods appointment. *Answer.* Lepers were excepted among the Iewes: and so likewise they in these daies which are infected with a disease, and verable to the leprosie, namely, if it be dangerously contagious.

C H A P. 26.

Of the seventh Commandement.

THe seventh Commandement sheweth howe we may preserue the chastitie of our selues, and of our neighbour.
The words are these:

Thou

Thou shalt not commit adulterie.

The Resolution.

Adulterie? To commit adulterie, signifieth as much, as to doe any thing, what way soeuer, whereby the chastitie of our selues, or our neighbours may be stained. *Matth. 5. 28.*

The negative part.

Thou shalt no way eyther hurt, or hinder thy neighbours chastitie.

In this place are prohibited:

I. The lust of the heart, or the euil concupiscence of the flesh. Matth. 5. 28. I say vnto you, whosoener looketh on a woman to lust after her, he hath already committed adulterie with her in his heart. Col. 3. 5. Mortifie your members which are on earth: fornication, uncleanness, &c. inordinate affection, euil concupiscence.

II. Burning in the flesh, which is an inward seruencie of lust, whereby the godly motions of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. 1. Corinth. 7. 9. If they

can not abstaine, let them marrie: for it is better to marrie then to burne.

III. Strange pleasures about generation, prohibited in the word of God: the which are many.

I. With beastes. *Levit. 18. 23.* *Thou shalt not bee with any beast, to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is an abomination.*

II. With the devilt, as witches do by their owne confession. For why should not a sprite as well haue societie with a witch, as to eate meate.

III. With one of the same sexe. *Levit. 18. 22.* *Thou shalt not lie with the male, as one lyeth with a woman: for it is abomination.* This is a sinne, which they commit, whome God hath giuen over into a reprobate sense. *Rom 1. 26.* *For this cause God gave them vp to vile affections: for euen their women did chaunge their naturall vse into that which is against nature, 27. And the men left the naturall vse of the woman, & burned in their lustes one toward another, & man with man wrought filthinesse.* It was the sinne of Sodom. *Gene. 19.* where it was so common, that to this day it is termed Sodomie.

IV. With such as be within the degrees of consanguinitie or affinitie, prohibited in the worde of God. *Levit. 18. 6.* *None shall come neere to any of the kindred of his flesh, to uncover her shame. I am the Lord.*

V. With vnmarried persons. This sinne is termed fornication; *Deut. 22. 28.* *If any man finde a maid that is not betrothed, and take her and lie with her, and they be found,*

founde. 29. Then the man that lay with her, shall giue vnto the maides father fiftie shekels of silver: and she shall be his wife, because he hath humbled her: he cannot put her away all his life. 1. Cor. 10. 8. Neither let vs commit fornication, as some of them committed fornication, and fell in one day one and twentie thousand.

V I. With those, whereof one is married, or at the least betrothed. This sinne is called adulterie: and God hath inflicted by his word the same punishment vpon them, which commit this sinne, after they be betrothed. as he doeth vpon such as are already married. Deut. 22. 22. If a man be founde lying with a woman married to a man, then they shall die even both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel. 23. If a maide be betrothed to an husband, and a man finde her in the towne and lie with her, 24. Then shall ye bring them both out vnto the gates of the same citie, and shall stone them to death with stones. This is a marveilous great sinne, as may appeare, in that it is the punishment of idolatzie. Rom. 1. 23. They turned the glorie of the vncorruptible God, to the similitude of the image of a corruptible man, &c. 24. Wherefore God gaue them vp vnto their hearts lusts, vnto uncleannesse. Yea. this sinne is more hainous then theft. Prov. 6. 30. Men do not despise a thiefe, when he stealeth to satisfie his soule when he is hungrie: 32. But he that committeth adulterie with a woman, is destitute of vnderstanding: he that doeth it, destroyeth his owne soule. Againe, the adulterer breaketh the covenant of marriage, which
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is Gods couenant. Prov. 2. 17. *Which forsaketh the guide of her youth, and forgetteth the covenant of her God. Adulterers dishonour their owne bodies. 1. Cor. 6. 18. Flee fornication, every sinne that a man doeth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie. And bereaue their neighbours of a great and vnrecoverable benefite: namely, of chastitie. As for the children, which are begotten in this sort, they are shut out from that preheminence, which they otherwise might obtaine in the congregation. Deutr. 23. 2. A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the congregation of the Lord. He maketh his familie a stewes, as appeareth in Dauid, whose adulterie was punished by Absoloms lying with his fathers concubines. 2. Sam. 16. 21. Achitophel said to Absalom, Go to thy fathers concubines, which he hath left to keepe the house. Iob 31. 9. If mine heart haue bene deceived by a woman, or if I haue laid wait at the doore of my neighbour: let my wife grind vnto another man: and let other men bowe downe vpon her. Mans posteritie feeleth the smart of this sinne. Iob 31. 12. This (adulterie) is a fire that shal deuoure to destruction, and which shall roote out all mine increase. To conclude, though this sinne be committed neuer so closely, yet God will reueale it. Nomb. 5. from the 12. vers. to the 23. And it vsually hath one of these two, as companions: namely, dulnesse of heart, or a marueilous horrour of conscience. Hose. 4. 11. Whoredome, and wine, take away their heart.*

As for the Patriarkes Polygamie, or marrying of many wiues, albeit it cannot be defended, yet it may be excused: eyther because it serued to the enlarging of the number of mankinde, when there were but few: or at the least, to the propagation of the Church of God.

VII. With man and wife. They abuse their libertie, if they know ech other so long as the woman is in her flowers. *Ezek. 22. 10. In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her flowers. Leuit. 18. 19. Thou shalt not goe vnto a woman to vncouer her shame, as long as shee is put apart for her disease. Ezek. 8. 6. If a man hath not lien with a menstruous woman.* Ambros. lib. de Philo. which Augustine citeth, lib. 2. contra Iulian. saith, that he committeth adulterie with his wife, who in the vse of wedlocke hath neither regard of seemeliness, nor honestie. Hierome in his 1. booke, contra Iulianum, saith: A wise man ought to rule his wife in iudgement, not in affection. He will not giue the bridle vnto headstrong pleasure, nor headily companie with his wife. Nothing (saith he) is more shamelesse, then to make a strumpet of his wife.

VIII. Nocturnall pollutions, which arise of immoderate diet, or vnchaste cogitations, going before in the day. *Deutr. 23. 10. Onans sinne (Gen. 38. 8.) was not much vnlike these.*

IV. Effeminate wantonnesse, whereby occasions are sought to stirre vp lust. *Galat. 5. 19. The works*

of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse. Of this kinde are, 1. eyes full of adulterie. 2. Pet. 2. 14. Having eyes full of adulterie, and that can not cease to sinne. 2. Idleness, 1. Sam. 11. 2. When it was evening tide, David arose out of his bed, and walked upon the rooſe of the Kings pallace: and from the rooſe he ſaw a woman waſhing her ſelfe: and the woman was very beautiful to look vpon. 3. And David ſent, and inquired what woman it was, and one ſaid, Is not this Bathſheba the daughter of Eliam, wife to Uriah the Hittite? Then David ſent meſſengers, and tooke her away: and ſhe came vnto him, and he lay with her. 3. Riotous and laſciuious attire. 1. Timoth. 2. 9. The women ſhall aray themſelues in comely apparell, with ſoame faſtneſſe and modeſtie, not with broyded haire, or golde, or pearles, or coſtly apparell, but (as becommeth women that profeſſe the feare of God) with good workes. Eſay. 3. 16. Becauſe the daughters of Zion are hautie, and walke with ſtretched out neckes, and with wandring eyes, walking and minſing as they goe, and making a tinkling with their ſeete. 17. Therefore ſhall the Lorde make the heades of the daughters of Zion balde, and the Lorde ſhall diſcouer their ſecret parts. 18. In that day ſhall the Lorde take away the ornament of the ſlippers, and the cauſes, and the round tyres, 19. The ſweete balles, and the bracclets, and the bonnets, 20. The tyres of the head, and the ſloppes, and the headbandes, and the tablets, and the earings, 21. The rings and the muſſers, 22. The coſtly apparell and the vayles, and the wimples, and the criſping pinnes, 23. And the glaſſes, and
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the fine linnen, and the hoodes, and the launes. And no meruaile if the Prophet be so sharpe against excessive and wanton apparell: for this is I. a lauish and prodigall wastling of the benefits of God, which might well be employed vpon better vses. II. It is a testimony, and, as it were, the cognisance or ensigne of pride, whereby a man would haue himselfe in greater reputation, then another. III. It is a note of great idlenesse, and slouthfulnesse. For commonly such as bestowe much time in tricking and trimming themselves vp, doe quite neglect other busines, and of all things, cannot away with paines. IV. It argueth leuitie, in deuising every day some newe fashion, or imitating that, which others deuise. V. It maketh a confusion of such degrees and callings, as God hath ordained, when as men of inferior degree and calling, cannot be by their attyre, discerned from men of higher estate. 4. Fulnesse of breade and meate, which prouoke lust. Ezech. 16. 45. *This was the iniquitie of thy sister Sodom, pride, fulnesse of breade, and idlenesse was in her, and in her daughters.* Luke 16. 19. *There was a certaine riche man, which was clothed in purple and fine linnen, and fared well and delicately every day.* Rom. 13. 13. *Walke honestly, as in the day time, not in gluttonie and drunkennesse, neither in chambring and wantonnesse.* 5. Corrupt, dishonest, and vnseemely talke. 1. Corinth. 15. 33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue songs, ballades, enterludes, and amorous bookes. This is the thing wee are carefully

to shunne, in the reading of Poets, yet so, as mariners doe in nauigation, who forsake not the sea, but decline and flie from the rockes. 6. Lasciuious representations of loue matters, in playes and comedies. Eph. 5. 3, 4. *Fornication, and all vncleannesse, let it not once be named among you, as it becommeth Saints, neither filthines, nor foolish talking, neither jesting, which are things not comely.* 7. Vndecent and vnseemely pictures. 1. Thess. 5. 22. *Abstaine from all appearance of euill.* 8. Lasciuious dauncing of man and woman together. Mark 6. 22. *The daughter of the same Herodias came in and daunced, and pleased Herod, &c.* 9. Companie with effeminate persons. Proverb. 7. 25. *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint some light or sheete punishment for adulterie, such as that Romish Synagogue doth. For this is nothing else, but to open a gappe for other leude persons, to runne headlong in to the like impietie.

The affirmatiue part.

Thou shalt preserue the chastitie of thy neighbour.

Chastitie is the puritie of soule and bodie, as much as belongeth to generation. The minde is chaste, when it is free, or at the least, freed from fleshly concupiscence.

cupiscence. The bodie is chaste, when it putteth not in execution, the concupiscences of the flesh. 1. Thessl. 4. 3. *This is the will of God, euen your sanctification, and that ye should abstaine from fornication.* 4. *That every one of you should knowe, how to possesse his vessell in holines and honour,* 5. *And not in the lust of concupiscence, euen as the Gentiles, which knowe not God.* 1. Cor. 7. 34. *The unmarried woman careth for the things of the Lord, that she may be holy both in bodie and spirit.*

There are two especiall vertues, which preserue chastitie, Modestie, and Sobrietie. Modestie, is a vertue which keepeth in ech worke an holy decorum, or comelines: and it is seene, I. in the countenance and eyes, namely, when they neither expresse, nor excite the concupiscence of the heart. Iob 31. 1. *I made a conenant with mine eye, why then should I thinke on a mayd?* Gen. 24. 64. *Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camell.* 65. *So shee tooke, a vayle, and couered her face.* Prov. 7. 13. *Shee caught him, and kissed him, and with an impudent face, said vnto him, &c.* II. In wordes: when a mans talke is decent, in speaking of such thinges, we cannot but be ashamed of. Gen. 4. 1. *Then Adam knew Henah his wife: who, &c.* Psal. 51. 1. *A Psalm of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.* Esay. 7. 20. *In that day shall the Lord shawe with a rasor that is hired, euen by them beyond the Riuer, by the King of Ashur, the head and the heare of the feete, and it shall consume the beard.* Iudg. 3. 24. *When he was gone out, his seruants came: who see-*

ing that the doores of the parlar were shut, they saide, Surely he couereth his feete, (that is, he doth his calsement) in his sommer chamber. Againe, a mans talke must be litle and submisse. Matth. 12. 19. Behold my seruant whome I haue chosen, he shall not strine, nor crie, neither shall any man heare his voyce in the streets. Prov. 10. 19. In many words there cannot want iniquitie: but he that reframeth his lippes, is wise. And it is a note of a strumpet to be a giglot, and loud tongued. Prov. 7. 11. Shee is babbling and loud. In apparell, we must obserue an holy comelines. Tit. 2. 3. The elder woman must be of such behauiour, as becommeth holinesse. Holy comelines is that which expresseth to the eye the synceritie, that is, the godlinesse, temperance, and grauitie, either of man or woman. This decencie will more plainly appeare, if we consider the endes of apparell, which are in number fīue. 1. Necessitie, to the end that our bodies must be defended against the extremitie of parching heat, and pinching colde. 2. Honestie, that that deformitie of our naked bodies might be couered, which immediatly followed the transgression of our first parents. 3. Commoditie, whereby men, as their calling, worke, and trade of life is different, so doe they apparell themselves: and hence it is, that some apparel is more decent for certaine estates of men, then other. 4. Frugalitie, when a mans attyre is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, times, and actions. For a man hath his set attyre, a woman hers, a young

young man apparelled on this fashion, an olde man on that. And therefore it is vnseemely for a man to put on a womans apparell, or a woman the mans. Deutr. 22. 5. *The woman shall not weare that which pertaineth to the man, neither shall a man put on womans rayment: for all that doe so, are an abomination to the Lord thy God.*

To set downe precisely out of Gods word, what apparell is decent, is very hard: wherefore in this case, the iudgement and practise of modest, graue, and syncere men, in euery particular estate, is most to be followed, & men must rather keep too much within the boundes of measure, then to steppe one foote without the precinctes. Concerning the purging of excrements of nature, care must be had, that they be cast forth in to some separate and close place, and there also couered. Deutr. 23. 14. *Thou shalt haue a place without the hoste, whether thou shalt resort. 13. And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt couer thine excrements. 14. For the Lord thy God walketh in the middes of the campe to deliuer thee: therefore thine host shall be holy, that he see no filthie thing in thee, and turne away from thee. 1 Sam. 24. 4. And he came to the sheepe-coats by the way, where there was a caue, and Saul went in to couer his feete.*

Sobrietie is a vertue, which concerneth the vsage of our dyet in holinesse. For the better obseruation thereof, these rules may serue: I. The chiefeſt

at the banquet, let him consecrate the meats to God, by saying grace. 1. Sam. 9. 13. *The people will not eate, till he (that is, Samuel) came, because he will blesse the sacrifice: and then eate they, that he bidden to the feast.* Mark. 6. 39. *He commanded them to make them all sit downe by companies, vpon the grasse, &c.* 41. *And he tooke the five loaves and two fishes, and looked up to heauen, and gaue thanks.* Act. 27. 35. *When he had thus said, he (that is, Paul) gaue thanks in the presence of them all, and when he had broken bread, he began to eate.* II. It is lawfull to furnish a table with store of dishes, not onely for necessitie, but also for the good entertainment of a friend, and for delight. Luk. 5. 29. *Levi made him (that is, Iesus) a great feast in his owne house, where there was a great companie of Publicanes, and of other that sate at table with him.* Psal. 104. 15. *He giueth wine that maketh glad the heart of man, and oyle to make the face shine, and breade that strengtheneth mans heart.* Ioh. 12. 2. *There they made him a supper, and Martha serued, but Lazarus was one of them that sate at table with him.* 3. *Then tooke Marie a pound of oyntment of Spikenard, very costly, and annointed Iesus feete.* III. Choose the lower rounge at a banquet, and rather then be troublesome, sit as the matter of the feast assigneth thee. Luk. 14. 7. *He spake a parable to the guesstes, when he marked how they chose out the chiefe rounnes, and saide,* 8. *When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him,* 9. *And he that bade both him and thee, come and say,*

say, Give this man rourke. 10. But goe and sit downe in the lowest rourke, that when he hath bade thee, commeth, he may say vnto thee, Friend, sit vp higher. Pro. 25. 5. Stand not in the place of great men, &c. IV. Man must eate at due times, not at vnseasonable houres. Eccles. 10. 16. Woe to thee, O land, when thy Princes eate in the morning. 17. Blessed art thou, O land, when Princes eate in time. V. Man must eate and drinke moderately, so that the bodie may receiue strength thereby, and the soule be more fit sh and liuely, to performe the actions of godlines. Luk. 21. 34. Take heede to your selues, least at any time your hearts be oppressed with surfeiting and drunkenness. Pro. 23. 29. To whome is woe? &c. Euen to them that tarie long at wine, to them that goe and seeke mixt wine. 3. Looke not thou vpon the wine when it is red, and when it sheweth his colour in the cuppe, and goeth downe pleasantly, &c. Pro. 25. 16. If thou hast found honie, eate that is sufficient for thee, least thou be ouerfull, and vomite. Proverb. 31. 4. It is not for Kings to drinke wine, nor for Princes strong drinke. 5. Least he drinke and forget the decree, and change the iudgement of all the children of affliction. VI. We must then especially regard these things, when we eate at great mens tables. Pro. 23. 1. When thou sittest to eate with a ruler, consider diligently what is before thee. 2. Put the knife to thy throate, if thou be a man giuen to thine appetite. 3. Be not desirous of his daintie meats: for it is a deceiueable meate. VII. Godly mirth at meate is tollerable. Act. 2. 46. They did eate their meate together with gladnes and singlenes of heart. VIII. Table talke (according as occasion of talke

is offered) must be such as may edifie. Such was Christs talke at the Pharises table. Luk. 14. from the 1. vers. to the 16. verse. IX. See that after the banquet ended, the broken meate be not lost, but reserved. Ioh. 6. 12. *When they were satisfied, he said unto his Disciples, Gather up the broken meate which remaineth, that nothing be lost.* X. At a feast leaue somewhat. Ruth. 2. 14. *She did eate, and was sufficed, and left thereof.*

Chastitie is double: one of single life, another in wedlocke. They that are single, must I. with great care keepe their affections, and bodies in holinesse. Psal. 119. 9. *I have shall a young man purge his waies? by directing the same after thy worde.* 1. Ioh. 2. 13. *I write unto you fathers, because ye have knowne him, that is from the beginning. I write unto you young men, because ye have overcome that wicked one.* 14. *I write unto you babes, because ye have knowne the Father.* Eccles. 12. 1. *Remember thy Creator, in the daies of thy youth, whiles the euill daies come not, nor the yeeres approach, wherein thou shalt say, I have no pleasure in them.* II. They must fast often. 1. Cor. 9. 27. *I beate downe my bodie, and bring it into subiection, least by any meanes, after I haue preached to others, I my selfe should be reproofed.* III. They must take heede they burne not in lust: for, 1. Corinth. 7. 9. *It is better to marrie then to burne.*

Chastitie in wedlocke, is when the holy and pure vse of wedlocke is obserued. Hebr. 13. 4. *Marriage is honourable among all, and the bed undefiled: but whorem.*

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mongers and adulterers God will iudge. To preserue puritie in wedlock, these cautions are profitable: I. Contracts must be in the Lord, and with the faithfull onely. Malach. 2. 11. Judah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Judah hath defiled the holines of the Lord, which he loved, and hath married the daughter of a strange god. 1. Cor. 7. 39. If her husband be dead, shee is at libertie to marrie with whome shee will, onely in the Lorde. II. Both parties must separate themselues in the time of a womans diseale, and at appointed fastes. Ezech. 18. 6. 1. Cor. 7. 5. Defraud not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie. III. Wedlocke must be vsed rather to suppressie, then to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of God. Rom. 13. 14. Put on the Lorde Iesus Christ, and take not care of the flesh, so satisfie the lusts thereof. IV. It must be vsed with prayer and thanksgiuing. 1. Tim. 4. 3, 4.

C H A P. 27.

Of the eight Commandement.

HIS Commaundement concerneth the preseruatiō of our neighbours goods.

The

The words are these:

Thou shalt not steale.

The Resolution.

Steale] To steale, is properly to conuey any thing closely from another. Gen. 31. 20. *Iacob stole away the heart of Laban the Aramite.* In this place it signifieth generally, to wish that which is another mans, to get it by fraud, and any way to impair his wealth.

The negative part.

Thou shalt neither be wanting to preserue, nor a meanes to hinder or hurt thy neighbours goods.

In this place these sinnes are forbidden:

I. Inordinate liuing, whether it be in no set calling, or idely, wherein by neglecting their duties, such persons mispend their time, goods, and reuenues. 2. Thes. 2. 11. *We heare that there are some among you, which walke inordinately, and worke not all, but are busibodies.* Gen. 3. 9. *In the sweate of thy browes shalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5. 8. *If there be any that provideth not for his owne, especially for them of his household, he denieth the faith, and is worse*

worse then an infidel.

II. Vniust dealing, the which is either in heart, or deede. Vniust dealing in heart, is named couetousnesse. Matth. 15. 19. *Out of the heart come euill thoughts, murders, adulteries, fornications, thefts, &c.* Couetousnesse is idolatrie. Eph. 5. 5. *We knowe that no couetous person, which is an idolator, shall enter into the kingdome of Christ and of God.* Yea, it is the very roote of all euill. 1. Tim. 6. 9. *The love of money is the roote of all euill, which whilest some lusted after, they erred from the faith, and pierced themselues through with many sorrowes.*

Vniust dealing in deede is, in bargaining, or out of bargaining. Vniust dealing in bargaining, hath many branches. 1. Thess. 4. 6. *Let no man oppresse, or deceiue his neighbour in a bargaine: for God is the auenger of such things.*

I. To sell, or bargaine for that which is not saleable. Of this kind, 1. Is the gift of the holy Ghost, which cannot be bought with money. Act. 8. 18. *When Simon saw, that through laying on of the Apostles hands, the holy Ghost was giuen, he offered them money, 19. Saying, giue me also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost. 20. Then Peter said vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money. II. Church goods are not saleable. Therefore it is not to be allowed, for men to sell or alienate them from the Church. Prov. 20. 25. *It is destruction for a man to denoure that which is sanctified, and after*
the*

the vomes to enquire. Malach. 3. 8. Church goods are the possession of the Lorde. *III.* Whatsoever is vnprofitable either to the Church, or common-weale, must not be sold.

II. All coloured forgerie and deceite in bargaining. Luk. 19. 8. *Zaccheus stood forth, and saide vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I restore it foure fold.* This deceit is vied, I. when men sell that, which is counterfaite, for good: as copper for golde, and mingle any waies bad with good, making shew onely of the good. Amos 8. 4, 5, 6. *Heare this, ye that swallowe vp the poore, saying, When will the newe moneth be gone, &c. that wee may sell the refuse of the wheate.* II. When men falsifie measures and weights. Deurr. 25. 13. *Thou shalt not haue in thy bagge two maner of weights, a great and a small.* 14. *But thou shalt haue a right and a iust weight: a persite, and a iust measure shalt thou haue.* Leuit. 10. 35. *Ye shall not doe vniustly in iudgement, in line, in weight, or in measure.* 36. *Ye shall haue iust balances, true weights, a true Ephra, and a true Hin.* Amos 8. 4. *Heare this, ye that say, When will the Sabbath be gone, that we may sell corne, and make the Ephra small, and the shekel great, and falsifie the weightes by deceit.*

III. When the buyer concealeth the goodnes of the thing, or the seller the faults of it, and blinde-foldeth the trueth with counterfeit speeches. Math. 7. 12. *Whatsoever ye would that men should doe to you,*
euē

*euen so doe to them: for this is the Law and the Prophets.
Prov. 20. 14. It is naught, it is naught, saith the buyer:
but when he is gone apart, he boasteth.*

*IV. When in buying and selling the people are
oppressed. And this is, 1. When the iust price of
things is raised. For in bargaining, it is not lawfull
to purse one pennie, without the giuing of a pennie-
worth. 2. Sale vpon a set day, which is, when day
is given, that the price may be inanced. For what
is this, I pray you, but to sell time, and to take more
of our neighbour, then right. 3. To ingresse,
which is to buie vp all of one commoditie into thine
owne handes, that when no other hath any of the
same, thou maist sell it at thine owne price. 4. To
become bankrupt, that thou maist be enriched by
the domages, and goods of other men. 5. Not
to restore that, which was lent to one, pledged to
him, or found by him. Ezech. 18. 7. Neither hath
oppressed any, but hath restored the pledge to his debtor:
he that hath spoyled none by violence, &c. 6. To
delay any kinde of restitution, from one day to ano-
ther. Prov. 3. 28. Say not to thy neighbour, Depart,
and come againe, to morrowe I will pay you, when thou
maist doe it then. Psal. 37. 21. The wicked man borrow-
eth, and payeth not againe, but the righteous is mercifull,
and lendeth. 7. To practise vsurie. Psal. 15. 5.
Which hath not put his money to vsurie. Exod. 22. 25.
If thou lendest money to my people, to the poore man
which dwelleth with thee, be it not to him as an vsurer,
lay not vsurie vpon him.*

Vsurie

Vsurie is againe exacted by couenant, aboute the principall onely in lue, and recompence of the lending of it. Vsurie beeing considered as it is thus described, is quite contrarie to Gods word, and may very firly be tearmed biting lucre. *Exod. 22. 14. If any man hath borrowed any thing of another, whatsoener is hurt or dieth, if the owner of the thing be not present, let him be recompensed. 25. If he be present, recompense him not: if it be hired for a price, it is solde for the same price. Ezek. 18. 8. He hath not giuen to vsurie, neither hath taken increase. 2. Cor. 8. 13. Neither is it, that other men should be eased, and you grieved, 24. But vpon like conditiō at this time your abundance supplieth their lacke, that also their abundance may be for your lacke: that there may be equalitie.*

And this viurie, positive lawes doe onely restrain, but not allow. *Quest.* Is it not lawfull to take at some time aboute the principall? *Answer.* Yes surely, with these conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meanes. II. He may not take more then the gayne, nay not all the gayne, nor that part of the gayne which drinketh vp the liuing of him that vseth the money. III. He must sometimes be so farre from taking gayne, that he must not require the principall, if his debter be by ineuitable and iust casualties brought behinde, and it be also plaine that he could not make, no not by great diligence, any commoditie of the money borrowed. The reasons why a man may take sometimes
about

about the principall, are; 1. That which the debter may giue, hauing himselfe an honest gayne besides, and no man any waies endamaged, that the creditor may safely receiue. 2. It is conuenient, that he, which hath money lent him, and gayneth by it, should shewe all possible gratitude to him, by whose goods he is enriched. 3. It is often for the benefite of the creditor, to haue the goods in his owne hands, which he lent.

Obiect. Money is not fruitfull, therefore it is vnlawefull to receiue more then we lent out. *Answer.* Albeit money in it selfe be not fruitfull, yet it is made very fruitfull by the borrowers good vse, as ground is, which is not fruitfull, except it be tilled.

Last of all, when a man deteineth the labourers wages. *Iam. 5. 4. Behold, the hire of the labourers (which haue reaped your fieldes, which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hosts.*

Vniust dealing out of bargaining, is likewise manifold: I. To pronounce false sentence or iudgement for a reward, either proffered, or promised. *Esay. 1. 23. Thy princes are rebellious, and companions of theennes: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the widows cause come before them.* This is the Lawyers and Iudges sinne. II. To feede, or clothe stout and lustie roges or beggers. *2. Thess. 3. 10. When we were with you, we enioyned you this, that if any would not labour, the same should not eate.* What then, thinke you,

must those licenced roges, and beggars by authoritie, I meane, all idle Monks, & Abby-lubbers haue? Socrates in the Tripartite historie, saith plainely, that *that Monke which laboureth not with his handes, is no better then a thiefe.* III. Gaming for money and gaine. For thou maist not enrich thy selfe by impoverishing thy brother. This gaming is worse farre then vsurie, and in a short while will more enrich a man. IIIL. To get money by vnlawfull artes: such are Magicke, Iudiciall Astrologie, Stage-playes, and such like. Ephes. 4. 28. *Let him that hath stolten, steale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede.* Deutero. 18. 11. Ephes. 5. 3. 1. Thess. 5. 22. *Abstaine from all appearance of euill.* V. To filch or pilfer the least pinne, or point from another. Marke 10. 19. *Thou shalt not steale, thou shalt not hurt any man.* Roman. 3. 8. *And (as we are blamed, and as some affirme that we sy) why doe we not euill, that good may come thereof? whose damnation is iust.* VI. To remooue ancient bounds. Proverb. 22. 28. *Thou shalt not remooue the auncient boundes, which thy fathers haue made.* Hose. 5. 8. *The Princes of Iudah are like them which remooue the boundes.* VII. To steale other mens seruants, or children, to commit sacriledge, or robberie. 1. Timoth. 1. 10. *To whoremongers, buggers, and men-stealers.* Iosh. 7. 19. *Achans theft.* 1. Cor. 6. 10. *Neither theeuers, nor couetous persons, nor robbers, &c. shall inherite the kingdome of God.* For robberies, these sorts of
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men especially are famous: Theeues by the Queenes high wayes, Pyrates vpon the seas, Souldiers not content with their pay, and whosoever they be, that by mayne force take that, which is none of their owne. Luke 3. 14. *The souldiers asked him, saying, What shall we doe? he said, Doe violence to no man, neither accuse any man falsely, and be content with your wages.* VIII. To conspire with a theeve, whether by giuing aduice how he may compasse his enterprize, or by concealing his fact, that he be not punished. Prov. 29. 24. *He that is partaker with a thiefe, hateth himselfe, and he that heareth cursing, and discovereth it not.*

The punishment of theft, may at the discretion of the Iudge be sometimes aggrauated, as he seeth the qualitie of the offence to be. Therefore theeues sometimes are punished with death.

Now if any man object, that the Iudiciall Lawe of God, doth onely require the restitution thereof, foure fold for such an offence: I answer, that the ciuill Magistrate, when he seeth some one, or many offences to increase, he may by his authoritie increase the ciuill punishment due to that sinne. Nowe it is manifest, that the sinne of theft is farre more grievous in our commonweale, then it was among the Iewes. For, first the inhabitants of this commonweale, are generally by many degrees poorer then the Iewes were: therefore to steale a thing, but of some small value, from one in this countrie, doth more endamage him, then a thing of great value would haue done the Iewes.

Againe, the people of this countrey are of a more stirring and fierce disposition: the which maketh theeeues to be more outrageous, with their robberies ioyning violence, and the disturbance of the publike tranquillitie of the countrey: whercof more regard ought to be had, then of one priuate mans life.

The affirmatiue part.

Thou shalt preserue and increase thy neighbours goods.

To this are required these that follow:

I. A certaine calling: wherein euery man, according to that gift which God hath giuen him, must bestowe himselfe honestly, to his owne, and neighbours good. 1. Cor. 7. 24. *Let euery man, wherein he was called, therein abide with God.* Eph. 4. 28. 1. Pet. 4. 10. *According as euery man hath receined a gift, so let him administer to another, that ye may be good dispensers of the manifold graces of God.* Galat. 5. 13. *In loue serue one another.*

II. The true vse of riches, and all the goods a man hath: to which belong two vertues; Contentation, and Thriftinesse.

Contentation is a vertue, whereby a man is well pleased with that estate, wherein he is placed. 1. Tim. 6. 6. *Godlinesse is great gayne, with a contented minde:* 7. *For we brought nothing into the world, nether shall*

we carrie any thing out of the worlde. But, hauing foods and rayment, let vs be content. Philip. 4. 11. I haue learned, in whatsoeuer estate I am, therewith to be content. 12. I can be abased, and I can abound, euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want. Matth. 6. 11. Giue vs this day our daily breade. Hebr. 13. 5. Let your conuersation be without couetousnesse, and be content with the thinges which you haue: for he saith, I will not forsake thee, nor leaue thee.

Thriftinesse or frugalitie, is a vertue, whereby a man carefully keepeth his goods which he hath gotten, and imploiet them to such vses, as are both necessarie and profitable. Prov. 5. 15. *Drinke the water of thy cisterne, and of the riuers out of the middes of thine owne well. 16. Let thy fountains flow forth, and the riuers of waters in the streets. 17. Let them be thine owne, yea, thine onely, and not the strangers with thee. Prov. 21. 5. The thoughts of the diligent doe surely bring abundance. 17. He that loueth pastime, shall be a poore man, and he that loueth wine and oyle shall not be rich. Prov. 12. 27. The deceitfull man roseth not that which he hath taken in hunting: but the riches of the diligent are pretious. Ioh. 6. 12.*

III. To speake the truth from the heart, and to vse an harmelesse simplicitie in all affaires. Psal. 15. 2. *He that walketh uprightly, and worketh righteousness, he that speaketh the truth in his heart. Gen. 23. 15. Ephron said to Abraham, The land is worth foure hundred shekels of siluer, What is that betweene me and thee? burie*

therefore thy dead. 16. So Abraham hearkened to Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the Hittites, even foure hundredeth shekels of currant money among marchants, &c.

IV. Iust dealing, 1. Theff. 4 6. Of this there are many kindes:

I. In buying and selling, in setting and hyring of Farmes, tenements, landes: in marchandize, and all manner of commodities, men must racke nothing, but keepe a iust price. A iust price is then obserued, when as the thinges prized, and the price giuen for them, are made equall, as neere as may be. For the obseruation of this equalitie, these foure rules are to be considered: for by them all bargaines must be ordered. I. There must be a proportion and equalitie in all contracts: the which will then be, when as the seller doeth not value the thing, onely according to his owne paines, and costes bestowed vpon it, but also seeth what profite it may be to the buyer, and in what neede he standeth of it. Levit. 25. 14. *When thou sellest ought to thy neighbour, or buyest ought at his handes, ye shall not oppresse one another: 15. But according to the number of yeeres after the Iubilie, thou shalt buy of thy neighbour. Also according to the number of yeeres of thy revenues he shall sell vnto thee. 16. According to the number of yeeres thou shalt increase the price thereof: and according to the fewenesse of yeeres, thou shalt abate the price of it: for the number of fruites doeth hee sell vnto thee.* II. They must be squared according

ding to the lawe of nature, the summe whereof Christ propoundeth in these wordes: *Whatsoeuer ye would that men should doe to you, doe the same vnto them.* III. The bonde of nature must be kept, which bindeth him that receiueth a benefite, and maketh a lawfull gayne of another mans goods, that he beeing once enriched, shall make a proportionable and naturall recompence, euen aboue the principall. IIII. Men must communicate and make vse of their goods, with that caueat which Paul giueth. 2. Corinth. 8. 13. Not so to bestowe them, *as that others may be eased, and they grieved: or contrariwise.*

II. Men must make sale of such things, as are in their kinde substantiall, and profitable.

III. They must vse iust weightes and measures. Deutr. 25. 13. *Thou shalt not haue in thy bagge two manner of weights, a great and a small: but thou shalt haue a right and iust weight, a perfect and iust measure shalt thou haue.* Ezech. 45. 10. *Ye shall haue iust balances, a true Ephah, and a true Bath.* Micah 6: 11. *Shall I initifie the wicked balances, and the bagge of deceitfull weights?*

IIII. He that hyreth any thing, must not onely pay the appointed hyre, but make that which he hyred, good, if ought but good come vnto it, by his default. Exod. 22. 14, 15. *If a man borrow any thing of his neighbour, and it be hurt, he shall surely make it good, &c.*

V. The pledge or pawne ought to be redeemed,

and if it be of important necessitie, as that which pre-
serueth the life of our neighbour, it must be restored
to him incontinently. *Exod. 22. 26. If thou take thy
neighbours rayment to pledge, thou shalt restore it againe
before the sunne goe downe: for that is his covering onely.*
*Deut. 24. 6. No man shall take the nether or upper mil-
stone to pledge: for this gage is his lining.* Neither may
a man in a pledge be his owne caruer, but he must
take such an one, as is offered. *Deutr. 24. 10. When
thou shalt aske againe of thy neighbour any thing lent,
thou shalt not goe into his house to fet his pledge. 11. But
thou shalt stande without, and the man that borrowed it
of thee, shall bring the pledge out of the doores vnto thee.*
*12. Furthermore, if it be a poore bodie, thou shalt not
sleepe with his pledge, 13. But shalt restore him the
pledge, &c.*

V I. To become suretie onely for men that are
honest, and very well knowne: and that warily, with
much deliberation. *Prov. 11. 15. He shall be sore vex-
ed, that is suretie for a stranger. And he that hateth
suretiship is sure. Prov. 17. 18. A man destitute of vn-
derstanding toucheth the hand, and becommeth suretie
for his neighbour. Prov. 22. 26. But if it be so that a
man hath intangled himselfe by suretiship, the best
way is to craue his creditours fauour, by his owne
humble suite, and the instant request of his friends.*
*Prov. 6. 1. My sonne, if thou be suretie for thy neighbour,
and hast stricken hands with the stranger. 2. Thou art
snared with the words of thine owne mouth. 3. Doe this
now, my sonne, and deliuer thy selfe, seeing thou art come
into*

into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends. 4. Giue no sleepe to thine eyes, nor slumber to thine eye lids. 5. Deliuer thy self, as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

VII. All iust couenants and promises, though they be to our hinderance, must be performed. For a promise doth binde, if it be lawfull, so farre forth as he will, vnto whome we make the promise. Psal. 15. 4. *Which sweareth to his hurt, and changeth not.* Prov. 25. 14. *A man that boasteth and keepeth not promise, is like cloudes and winde without raine.* Iudg. 1. 24. *The spies saw a man come out of the citie, and they saide vnto him, Shew vs, we pray thee, the way into the citie, and wee will shew thee mercie.* 25. *And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and al his household depart.* Therefore if after promise made, he either see that he shall be endamaged thereby, or hindered in the performance of his promise, he may craue release, and if it be graunted, accept of it.

VIII. To lende that we doe, freely. Luk. 6. 35. *Lend, looking for nothing againe, and your reward shall be great.* And when we borrowe, we must be carefull to make restitution, euen, if neede be, with the sale of our owne goods. 2. King. 4. 2, 3, 4, 5, 6, 7. *Here the wife of the sonnes of the Prophets selleth her oyle, which God sent by the hande of Elisha, to pay her creditors.*

IX. To restore that, which is committed to our custodie,

custodie, without delay. Matth. 21. 41. *He will destroy the euill husbandmen, and let out his vineyard to others, which shall deliuer him the fruits in their season.* Prov. 3. 28. But if such a thing be lost, not by our default, we are not vrged to repay it. Exod. 22. 7. *If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.* 8. *If the thiefe be not found, then the master of the house shall be brought before the Iudges, to sweare whether he haue put his hand to his neighbours goods, or no.*

X. That which a man findeth, is to be kept in his owne hand, if the true owner can not be heard of: but if he be, he must restore it. Deutr. 22. 1. *Thou shalt not see thy brothers ox, nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.* 2. *If he be not neere vnto thee, or thou know him not, thou shalt bring it into thine house, and it shall remaine with thee, vntil thy brother seeke after it, then shalt thou deliuer it to him againe.* 3. *So shalt thou doe with all lost things.*

XI. To get our owne, we may, if we can not doe otherwise, sue our neighbour in lawe. But wee must follow our suites in an holy manner, and with these circumstances. I. In all suites, we must not doe any thing, that may preiudice the profession of Christian religion. Therefore all suiters in lawe, offende, when they trust more in man, then in God, and make their religion a iest to wordlings, partly by struiuing about things of small importance: and partly

partly by not admitting any conditions of reconciliation. 1. Cor. 6. 1. *Dare any of you, hauing businesse against another, be iudged vnder the vniust, and not vnder the Saints?* II. Lawe must be the last remedie, as a desperate medicine is the last remedie the Physitian vseth. We must assay all meanes possible, before we vse this, especially to a brother. 1. Cor. 6. 7. *There is vtterly a fault among you, because ye goe to law one with another: why rather suffer ye not wrong? why rather susteine ye not harme?* III. In all suites of lawe, we must be mindefull of the lawe of charitie, and not so much endeouour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

C H A P. 28.

Concerning the ninth Commandement.

THe ninth Commandement belongeth to the preseruatiō of our neighbours good name.
The words are these:

Thou shalt not beare false witnessse against thy neighbour.

The Resolution.

Thou shalt not beare] That is, answer when thou
art

art asked before a Iudge. Deutr. 19. 17. *Then both the men which strine together, shall stande before the Lorde, euen before the Priests and the Iudges which shall be in those daies.* 18. *And the Iudges shall make diligent inquisition, and if the witnesse be found false, and hath giuen false witnesse against his brother.*

Witnesse] By a figure, signifieth euery word, whereby the credit and estimation of our neighbour is eyther impaired or diminished.

The negative part.

Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Here is forbidden:

I. Envie, disdaine of others, desire of a mans owne glorie. 1. Tim. 6. 4. *He is puffed up, and knoweth nothing, but doteth about questions, and strife of wordes, whereof commeth envie, strife, raylings.* 1. Pct. 2. 1. *Wherefore laying aside all malitiousnes, and all guile, and ennie, and all euill speaking.* Matth. 21. 15. *But when the chiefe Priestes and Scribes sawe the meruailes that hee did, and the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdained.*

II. Euill suspicions. 1. Tim. 6. 4. 1. Sam. 17. 28. *And Eliab his eldest brother heard when he spake vnto the*

the men, and Eliab was very angrie with Danid, and saide, *Why camest thou downe hither? and withwhome hast thou left those fewe sheepe in the wildernesse? I know thy pride, and the malice of thine heart.* Act. 28. 4. Now when the Barbarians sawe the worme hang on his hande, they saide among themselves, *This man surely is a murderer, whome though hee hath escaped the sea, yet vengeance hath not suffered to live.* Here are condemned, harde censures and finisler iudgements against our neighbour. Matth. 7. 1. *Iudge not, that ye be not iudged: 2. For with what iudgement ye iudge, ye shalbe iudged: and with what measure ye mete, it shalbe measured to you againe.* These iudgements which Christ forbideth, are priuate and reprochful or slaunderous iudgements: namely, when either a good or an indifferent action is interpreted to the worse part: or when a light offence is made heinous through euill will, without all desire either to amende, or to couer the same. Act. 2. 13. *And other mocked, and said, They are full of new wine.* 14. *But Peter standing with the eleuen, lift up his voyce, and saide vnto them, Ye men of Iudea, and all ye that inhabite Ierusalem, be this knowne vnto you, and hearken vnto my words: 15. For these are not drunken, as ye suppose, since it is but the third houre of the day.* 1. Sam. 1. 13. *For Hannah spake in her heart, her lippes did mooue onely, but her voice was not heard, therefore Els thought: shee had beene drunken.* But we must knowe, that there are three kindes of iudgements, which are not forbidden by this commandement of Christ. The first is, the ministry of the Gospel, which iudgeth

iudgeth and reprooueth sinne. The second is, the iudgement of the Magistrate. The third is, the iudgement of a friend admonishing vs: as when he saith, Abstaine from the companie of such a man, for I know him to be a drunkard.

III. A relation of the bare words onely, and not of the sence and meaning of our neighbour. Matth: 26. 59. *Nowe the chiefe Priestes and the Elders and all the whole councell, sought false witnesse against Iesus, to put him to death: 60. But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses, 61. And saide, This man said, I can destroy the Temple of God, and build it in three daies. In deede Christ said some such thing in words, as appeareth, Ioh. 2. 19. Iesus answered, and said vnto them, Destroy this temple, and in three daies I will raise it up againe.*

IV. A lye, whereby euery fallshood with purpose to deceiue is signified, whether in words, or in deedes, or concealing the truth, or any other way whatsoeuer; be it for neuer so great a good to our neighbour.

V. To pronounce vniust sentence in iudgement, to rest in one witnesse, to accuse another wrongfully, to bewray a mans cause by collusion. 1. King. 21. 12. *They proclaymed a fast, and set Nabaoth among the chiefe of the people. 13. And there came two wicked men, and sate before him, and the wicked men witnessed against Nabaoth in the presence of the people, saying, Nabaoth did blaspheme God and the*

the King: then they caried him away out of the citie, and stoned him with stones that he died. Deutero. 17. 6. At the mouth of two or three witnessess shall he, that is worthe of death, die: but at the mouth of one witness he shall not die.

VI. Openly to raise forged and hurtfull tales and reportes of our neighbour, or priuily to deuise the same. Rom. 1. 29. *Whisperers*, 30. *Backbiters*, haters of God, proude, boasters, inuenters of euill thinges. Leuit. 19. 16. *Thou shalt not walke about with tales among thy people, thou shalt not stande against the blood of thy neighbour: I am the Lord.* 1. Tim. 5. 13. And likewise also being idle, they learne to goe about from house to house: yea, they are not onely idle, but also praters and busibodies, speaking thinges which are not comely. To spread abroad flying tales, or to faine and adde any thing vnto them. Prov. 26. 20. *Without wood the fire is quèched, and without a talebearer strife ceaseth.* 21. *As a cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.* 22. *The wordes of a talebearer are as flattering, and they goe downe into the bowels of the bellie.* 2. Corinth. 12. 20. *For I feare least when I come, I shall not finde you such as I would, and that I shall be found to you such as I would not, and least there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord among you. To receiue or beleeue those tales which wee heare of others.* Exod. 23. 1. *Thou shalt not receiue a false tale, neither shalt thou put thine hande with the wicked, to be a false witness.* 1. Sam. 24. 10. *And Dauid saide to Saul, Wherefore giuest*

gineſt thou an eare to mens words, that ſay, Behold, Dauid ſeeketh euill againſt thee?

VII. To accuſe our neighbour, for that which is certain and true, through hatred and with intent to hurt him. 1. Sam. 22. 9. Then answered Doeg the Edomite (who was appointed ouer the ſeruants of Saul) and ſaid, I ſaw the ſonne of Iſhai when he came to Nob, to Abimelech the ſonne of Abitub, 10. Who asked counſell of the Lord for him, and gaue him vitales, and he gaue him alſo the ſworde of Goliath the Philſtim. Of this deeде, Dauid thus ſpeaketh, Pſal. 52. 1. Why boaſteſt thou thy ſelfe in thy wickednes, O man of power? the louing kindneſſe of the Lorde endureth for ever. 2. Thy tongue imagineth miſchiefe, and is like a ſharpe raſor, that cutteth deceitfully. 3. Thou doſt loue euill more then good: and lieſt, more then to ſpeake the truth. 4. Thou looneſt all words that may deſtroy, O deceitfull tongue.

VIII. To open or declare our neighbours ſecret to any man, eſpecially if he did it of infirmitie. Matt. 18. 15. Moreouer, if thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother. Prov. 11. 13. He that goeth about as a ſlanderer, diſcouereth a ſecret: but hee that is of a faithfull heart, concealeth a matter.

IX. All babling talke and bitter words. Eph. 5. 3. But fornication, and all vncleanneſſe, let it not be once named among you. 4. Neiher filthines, neiher fooliſh talking, neiher leiſing, which are not comely, but rather giuing of thanks. Ioh. 9. 34. They answered, and ſaid

said vnto him, Thou art altogether borne in flumes, and dost thou teach vs? so they cast him out. This iesting, or as it is nowe tearmed, witte, which Aristotle the Philosopher maketh a vertue, is by Paul the Apostle accounted a vice: and that not without cause; 1. Such quippes as lling others, though they be a great pleasiue for some to heare, yet are they very offensive to such as are so girded. 11. It is very hard to make Christian both godlinesse and grauitie to agree with such behauiour.

Obiect. But salt and tart speeches are vsuall in the Scriptures, 1. King. 18. 27. Eliah mocked the priestes of Baal, Esay. 14. 9. *Answer.* Such speeches are not spoken to please others, but are sharply denounced against Gods enemies, to his glorie.

X. Flatterie, whereby we praise our neighbour about that, we know in him. Prov. 27. 6. *The wounds of a loner are faithfull, but the kisses of an enemy are to be shunned.* 14. *Hee that praiseth his friende with a louds voyce, rising early in the morning, it shall be counted to him as a curse.* Act. 12. 22. *And the people gaue a shout, saying, The voyce of God, and not of man.* This is a grievous sinne in the ministers of the word. 1. Thess. 2. 5. *Neither did we euer vse flattering words, as ye know, nor coloured couetousnesse, God is recorde.* Icrem. 6. 13. *For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet, euen vnto the Priest, they all deale falsely.* 14. *They haue healed also the hurt of the daughter of my people with sweete words, saying, Peace, peace, when there is no*

peace. Rom. 16. 18. *For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech & flattering, deceiue the hearts of the simple.*

XI. Foolish and ouer confident boasting. Prov. 27. 1. *Boast not thy selfe of to morrowe, for thou knowest not what a day may bring forth.* 2. *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.*

XII. To accuse, or witnesse against one falsely. 1. King. 21. 13. *Naboth blasphemed God and the King.*

The affirmatiue part.

Preserue the good name of thy neighbour. Eccles. 7. 3. *A good name is better then a good oymment.*

Here is commanded,

I. A reioysing, for the credit and good estimation of thy neighbour. Gal. 5. 22. *But the fruit of the spirit, is loue, joy, peace, gentlenes.* Rom. 1. 8. *First I thanke my God through Iesus Christ, for you all, because your faith is published throughout the whole world.*

II. Willingly to acknowledge that goodnes we see in any man whatsoever, and onely to speake of the same. Tit. 3. 2. *That they speake euill of no man, that they be no fighters, but soft, shewing all meekenes to all men.* Moreover, we must with all desire, receiue and beleue

beleue reports of our neighbours good. *Act. 16. 11*
Then came he to Derbe and Lystra, and behold, a certaine
Disciple was there, named Timotheus, a womans sonne
which was a Jewesse, and beleued, but his father was a
Grecian. 2. Of whom, the brethren which were at Lystra
and Iconium, reported well. 3. Therefore Paul would that
he should goe forth with him, and took and circumcised
him. Notwithstanding, this must so be performed of
vs, that in no wite we approoue and allow of the vi-
ces and faults of men. 1. Chron. 25. 2. And he did up-
rightly in the eyes of the Lord, but not with a perfu heart.
And, chap. 27. 2. And he did vprightly in the sight of the
Lord, according to all that his father Uziah did, saue
that he entred not into the Temple of the Lord, and the
people did yet corrupt their waies.

III. To interpreta doubtfull euill, to the better
 part. *1. Cor. 13. 5. Lowe thinketh not euill. 7. It beleue-*
ueth all things, it hopeth all thinges. Gen. 37. 31. And
they tooke Iosephs coate, and killed a kid of the goates, and
dipped the coate in the blood. 32. So they sent that parti-
coloured coate, and they brought it to their father, and
said, This haue we found: see now, whether it be thy sonnes
coate, or no. 33. Then he knew it, and said, It is my sonnes
coute, a wicked beast hath deuoured him, Ioseph is surely
torne in pieces.

And here obserue the religiō of that Ioseph, which
 was betrothed to Marie, who when he saw that Ma-
 rie was with child, was readier to conclude that be-
 fore her betrothing she was with child by cōmitting
 fornicatiō, the after, by cōmitting adultery. *Mat. 1. 19.*

But for all this, men must not be too credulous, or light of beliefe. Ioh. 2. 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

IIII. Not to belecue an euill report, running abroad amongst the common people, by the whisperings of talebearers, as it were, by conduit pipes. Psal. 15. 3. *He that slandereth not with his tōgue, nor doth euil to his neighbour, nor receiveth a false report against his neighbour.* Ierem. 40. 14. *And they said vnto him, Knowest thou not, that Baalus the King of the Ammonites, had sent Ishmael, the sonne of Nethaniah, to slay thee? but Gedaliah the sonne of Ahikam, beleued him not.* 16. *But Gedaliah the sonne of Ahikam, said vnto Ionathan, the sonne of Kareah, Thou shalt not doe this thing, for thou speakest falsely of Ishmael.* But we ought also to be angrie at such whisperings. Prov. 25. 23. *As the North winde driueth away the raine, so doth an angrie countenance the slandering tongue.*

V. To keepe secret the offence of our neighbor, except it must of necessitie be reuealed. Prov. 10. 12. *Hatred stirreth up contention: but loue couereth all trespasses.* Matth. 1. 19. *Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.*

A man would suppose, that by this meanes, wee should be partakers of other mens sinnes. But wee must knowe, that we ought to conceale our neighbours imperfections, least he should be prouoked to offence: yet in the meane season, he must be admonished that he may amend. Gal. 6. 1. Iam. 5. 19. *Brethren,*

thren, if any of you hath erred from the truth, and some man hath conuerted him, 20. Let him knowe, that hee which hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shal bide a multitude of sinnes.

But if the sinne which is concealed, can not thereby be taken away, then must we in loue and charitie, declare the same to those, which may remooue and amend the same. Gen. 37. 2. *When Ioseph was seuentene yeere old, he kept sheepe with his brethren, and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives: and Ioseph told vnto their father, their euill sayings.* 1. Cor. 1. 11. *For it hath beene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.* Matth. 18. 16. *But if hee heare thee not, take with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed.*

VI. To get a good name and estimation amongst men, and to keepe the same, when we haue gotten it. Phil. 4. 8. *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, if there be any praise, thinke on these things.* A good name is gotten, 1. If we seeking the kingdome of God before all thinges, doe repent vs of all our sinnes, and with an earnest desire, embrace and follow after righteousness. Prov. 10. 7. *The memoriall of the iust shall be blessed: but the names of the wicked*

shall rotte. Mark. 14. 9. *Verely I say vnto you, where soeuer this Gospell shalbe preached throughout the whole world, this also, that she hath done, shalbe spoken of in the remembrance of her.* 2. We must haue a care both to iudge, and speake well of others. Matth. 7. 2. *With what iudgement ye iudge, ye shalbe iudged.* Eccles. 7. 23. *Giue not thine heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee.* 24. *For oftentimes also thine heart knoweth, that thou likewise hast cursed others.* 3. We must absteyne from all kinde of wickednes: for one onely vice or sinne, doth obscure and darken a mans good name. Eccles. 10. 1. *Dead flues cause to stink, and putrisie the ointment of the Apothecarie: so doth a little follie him that is in estimation for wisdom, and for glorie.* 4. We must in all thinges earnestly seeke for the glorie of God onely, and not our owne. Matth. 6. 5. *And when thou praisest, be not as the hypocrites, for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men: verely I say vnto you, they haue their reward.* 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.*

But if, when we seeke the glorie of God, honest and godly men doe praise and testifie well of vs, we must not despise this their testimonie and commendation: and although they neither praise vs nor testifie of vs at all, yet must we take it in good part. 2. Cor. 1. 12. *For our reioysing is this, the testimonie of*

our conscience, that in simplicitie and godly purenesse, and not in fleshy wisdom, but by the grace of God, we haue had our conuersation in the world, and most of all to you-wardes. And, chap. 10. 13. But wee will not reioyce of things which are not within our measure, but according to the measure of the line, wherof God hath distributed to vs a measure, to attaine euen vnto you. Psal. 16. 5. The Lord is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lotte. 6. The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage. 1. Corinth. 1. 31. He that reioyceth, let him reioyce in the Lord.

C H A P. 19.

Of the tenth Commandement.

THe tenth Commandement, concerneth concupiscences, committed against our neighbour. The words are these:

*Thou shalt not couet thy
neighbours house, thou shalt
not couet thy neighbours wife,
nor his seruant, nor his mayde,
nor*

nor his ox, nor his asse, nor any thing thy neighbour hath.

The Resolution.

Cover) The cogitation or motion of the heart, is of three sorts. The first is, some glancing or sodaine thought, suggested to the minde by Satan, which sodainly vanisheth away, and is not receiued of the minde. This is no sinne. For it was in Christ, when he was tempted by the deuill. Matth. 4. 1. The second is, a more permanent thought or motion, the which, as it were, tickleth and inueigleth the minde with some inward ioy. The third is, a cogitation drawing from the will and affection, full assent to sinne. We are to vnderstand this commandement of the second sort of motions onely, not of the first, or of the last, to which the fise former commandements doe belong.

Now then to cover, is to thinke inwardly, and also to desire any thing, whereby our neighbour may be hindered, albeit there ensue no assent of the will, to commit that euill. For the very Philosophers condemne couetousnes of the very heart, and Civilians disallow a purpose onely to doe euil, if it be conioyned with a manifest deliberation. As for the concupiscence in this place forbidden, wee may well thinke it is more close and secret, because Saint Paul a Doctor of the Law, was altogether ignorant of it.

Rom.

Rom. 7. 7. *I had not known lust, except the Law had said, Thou shalt not lust.* Againe, if that concupiscence immediately going before the consent, were not prohibited in this place, there must be a great confusion in the decalogue. For the seuenth commandement forbiddeth some kinde of coueting of our neighbours wife.

Hou(e) The commandement is illustrated by an argument drawne from the distribution of the objects of concupiscence; whence it is apparant, that onely euill concupiscence is condemned in this place. Coloss. 3. 5. For there is a good concupiscence or desire: as of meate, and drinke, and that of the spirite. Gal. 5. 17. *The spirit lusteth against the flesh.*

The negative part.

Thou shalt not couet that which is thy neighbours.

Here are prohibited,

I. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour. Iam. 1. 14.

II. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luk. 10. 27. *Thou shalt loue the Lord with all thy soule.* To this place appertaineth Satans suggestion,

on, if after the first offer it be entertained and received in the closet of the heart.

III. The least cogitation and motion, the which, though it procure not consent, delighteth and tickleth the heart. Of this kind are these foolish wishes: I would such an house were mine, such a living, such a thing, &c. And hitherto may we referre all vnchaste dreames, arising from concupiscence.

The affirmative part.

Couet that onely, which is awayleable to thy neighbour.

Here are commended,

I. A pure heart towards our neighbour. 1. Tim. 1. 5. *The end of the commandment is love, out of a pure heart, a good conscience, and faith vnfeined.*

II. Holy cogitations and motions of the spirit. Paul prayeth 1. Thess. 5. 23. *that the Thessalonians may be holy, not onely in bodie and soule, but also in spirit.* Ephes. 4. 23.

III. A conflict against the euill affections and lusts of the flesh. Rom. 7. 22. *I reioyce in the Lawe of God, in regard of the inward man.* 23. *But I see another Lawe in my members, rebelling against the Lawe of my mind, and making me captiue to the Lawe of sinne, which is in my members.* 24. *Miserable man that I am, who shal deliuer me from this bodie of death?* 2. Cor. 12. 7, 8, 9.

C H A P.

C H A P. 30.

Of the vse of the Law.

He vse of the Lawe in vnrregenerate persons, is threefold.
The first is, to lay open sinne, and make it knowne. Rom. 3. 20. *By the works of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.*

The second vse is accidentally, to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euer to encline to that which is prohibited. Rom. 7. 8. *Sinne tooke occasion by the commandement, and wrought in me all manner of concupiscence: for without the Lawe sinne is deade. 9. For I once was alive without the Law, but when the commandement came, sinne reuiued. 10. But I died, and that commandement, which was ordeined vnto life, was found to be vnto me vnto death.*

The third vse is, to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the Lawe pronounceth against offenders, and by it, partly by threatning, partly by terrifying, it raigneth and ruleth ouer man. Rom. 3. 19. *We knowe that whatsoeuer the Lawe saith, it saith it to them which are vnder the Lawe, that euery*

euery mouth may be stopped, and all the worlde be culpable before God, Gal. 3. 10. As many as are of the works of the Law, are vnder the curse: for it is written, Cursed is euery one that continueth not in all that is written in the booke of the Law to doe them. 2. Cor. 3. 7. If the ministration of death written with letters, and ingrauen in stones was glorious: 8. Howe shall not the ministration of the Spirit be more glorious? 9. For if the ministration of condemnation were glorious, &c.

The ende why sinne reigneth in man, is to vrge sinners to flie vnto Christ. Gala. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. 24. Wherefore the Law was our schoolemaster to Christ. Heb. 12. 18, 19, 20.*

The continuance of this power of the Lawe is perpetuall, vnlesse a sinner repent: and the very first act of repentance so freeth him, that he shall no more be vnder the Law, but vnder grace. 2. Sam. 12. 13. *Then said Dauid to Nathan, I haue sinned against the Lord: wherefore Nathan saide to Dauid, The Lord also hath forgiven thy sinne, and thou shalt not die. Rom. 6. 14. Sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.*

If therefore, thou desirest seriously eternall life: first take a narrow examination of thy selfe, and the course of thy life, by the square of Gods Lawe: then set before thine eyes the curse that is due vnto sinne, that, thus bewayling thy miserie, and despairing vtterly of thine owne power, to attaine euerlasting hap-

happineſſe, thou maiſt renounce thy ſelfe, and be prouoked to ſeeke and ſue vnto Chriſt Ieſus.

The uſe of the Lawe in ſuch as are regenerate is farre otherwiſe: for it guideth them to new obedience in the whole courſe of their life, which obedience may be acceptable to God by Chriſt. Rom. 3. 31. *Do we therefore through faith make the Lawe of none effect? God forbid: nay we rather eſtabliſh the Law.* Pſal. 119. 24. *Thy testimonies are my delight, they are my counſellers.* v. 105. *Thy word is a lanterne vnto my ſeete, and a light vnto my paths.*

CHAP. 31.

Of the couenant of Grace.



Hereto concerning the couenant of works, and of the Lawe, now followeth the couenant of Grace.

The couenant of Grace, is that whereby God freely promiſing Chriſt, and his benefices, exacteth againe of man, that he would by faith receiue Chriſt, and repent of his ſinnes. Hoſ. 2. 18. *In that day will I make a couenant for them, &c.* 19. *And I will marrie thee vnto me for ever: yea, I wil marrie thee vnto me in righteousnes, and in iudgement, and in mercie, and in compaſſion.* 20. *I will euen marrie thee vnto me in faithfullnes, and thou ſhalt know the Lord.* Ezec. 36. 25. *I will poure cleane water vpon you, and ye ſhall be cleane:*

cleane: yea from all your filthinesse, and from all your idoles will I cleanse you. 26. And I will give you a new heart, and a new spirit will I put within you. 27. And cause you to walke in my statutes. Malach. 3. 1. The Lord, whome ye seeke, shall speedily come to his temple: even the messenger of the covenant whome ye desire: behold, he shall come, saith the Lord of hostes.

This covenant is also named a testament: for it hath partly the nature and properties of a testament or will. First, it is confirmed by the death of the Testator. *Hebr. 9. 16. Where a Testament is, there must be the death of him that made the testament. 17. For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it is alive.* Secondly, in this covenant we doe not offer much, and promise small to God, but in a manner doe onely receive: even as the last will & testament of a man, is not for the testators, but the heires commoditie.

The covenant albeit it be one in substance, yet it is distinguished into the olde and newe Testament.

The old Testament or covenant is that, which in types and shadowes prefigured Christ to come, and so be exhibited.

The newe Testament declareth Christ alreadie come in the flesh: and is apparently shewed in the Gospel.

The Gospell is that part of Gods word, which containeth a most worthie & welcome message: namely, that mankinde is fully redeemed by the blood of Iesus Christ, the onely begotten Sonne of God,
manifest

manifest in the flesh : so that nowe, for all such as repent, and belecue in Christ Iesus, there is prepared a full remission of all their sinnes, together with saluation and life euerlasting. Ioh. 3.14. *As Moses lifted vp the serpent in the wildernes, so must the sonne of man be lift vp.* 15. *That who so beleue in him, should not perish, but haue euerlasting life.* Act. 10.43. *To him also giue all the Prophets witnesse, that through his name, all that beleue in him, shall receiue remission of sinnes.*

The end and vse of the Gospell is first to manifest that righteousnes in Christ, whereby the whole lawe is fully satisfied, and saluation attained. Secondly, it is the instrument, and, as it were, the conduite pipe of the holy Ghost, to fashion and deriue faith into the soule; by which faith they which beleue, doe as with an hande apprehende Christes righteousness. Rom. 1.16. *I am not ashamed of the Gospell of Christ, for it is the power of God to saluation to as many as beleue: to the Iewe first, and then to the Grecian.* 17. *For the iustice of God is reuealed by it from faith to faith.* Ioh. 6.63. *It is the spirit which quickneth, the flesh profiteth nothing: the words which I speake are spirit and life.* 1 Cor. 1.21. *It pleased God by the foolishnes of preaching, to saue such as beleue.*

The Gospell preached, is, in the flourishing estate of Christes Church, that ordinarie meanes to beget faith: but in the ruinous estate of the same, when as by apostasie, the foundations thereof are shaken, and the cleare light of the worde is darkened, then this worde read or repeated, yea, the very sounde thereof

thereof beeing but once heard, is by the assistance of Gods spirit, extraordinarily effectual, to them whom God will haue called out of that great darkenes into his exceeding light Rom. 10. 14. *Howe shall they call on him, in whom they haue not beleeued? And howe shall they beleue in him, of whom they haue not heard? And how shall they heare without a preacher? A&C. 11. 19. And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came to Phenice, and Cypru, and Antiochia, preaching the word to no man but to the Iewes onely. 20. Now some of them were men of Cypru, and of Cyrene, which when they were come into Antiochia spake vnto the Grecians, and preached the Lord Iesuu. 21. And the hande of the Lord was with them, so that a great number beleeued and turned vnto the Lord. Ioh. 4. 28. The woman then left her water pottle, and went her way into the citie, and said to the men, 29. Come, see a man which hath tolde me all things thus euer I did: is not hee the Christ? then they went out of the citie, and came vnto him. 39. Now many of the Samaritanes beleeued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did. 41. And many mo beleeued, because of his owne word. 42. And they said vnto the woman, Now we beleue not because of thy saying: for wee haue heard him our selues, and know that this is indeede the Christ the Saniour of the world. Rom. 10. 18. I demand, haue they not heard? no doubt their sound went out through all the earth, and their wordes into the endes of the worlde. Thus we may see, howe many of our fore-*

forefathers, and ancestours in the middes of poperie obtained eternall life. Revel. 12. 17. *The dragon was wroth with the woman, and went and made warre with the remnant of her seed, which kept the commandements of God, and haue the testimonie of Iesus Christ.* Rom. 11. 4. *What saith the diuine oracle? I haue reserved to me seuen thousand men, which neuer bowed knee to Baal.*

C H A P. 32.

Of the Sacraments.

How much of the preaching of the word: nowe followe the appendants to the same: namely, the Sacraments.

A Sacrament is that, whereby Christ and his sauing graces, are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Rom. 4. 11. *He receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was circumcised.* Gen. 17. 11. *Thou shalt circumcise the foreskin of your flesh, and it shall be a signe of the covenant betweene me and you.*

God alone is the author of a Sacrament; for the signe cannot confirme any thing at all, but by the consent and promise of him, at whose hands the benefit promised must be receiued. Therefore God it is alone which appointed signes of grace, in whose

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alone

alone power it is to bestow grace.

And God did make a Sacrament by the sacramentall word, as Augustine witnesseth, saying, *Let the words come to the element, and there is made a Sacrament.* The sacramentall word, is the word of institution, the which God, after a severall manner, hath set downe in ech Sacrament. Of the word there are two parts: the commandement, and the promise. The commandement is, by which Christ appointeth the administration of the Sacraments, and the receiuing of the same. As in baptisme, *Go in to the whole world baptizing them in the Name, &c.* In the Lords Supper, *Take, eate, drinke, doe ye this.* The promise is the other part of the institution, whereby God ordained elements that they might be instruments and scales of his grace. As in baptisme, *I baptize thee in the name of the Father, of the Sonne, and of the holy Ghost.* In the Supper, *This is my bodie given for you: and, This is my blood of the newe Testament.* Therefore this word in the administration of the Sacrament, ought to be pronounced distinctly and aloud, yea, and as occasion serueth, explained also: to the ende, that all they to whome the commaundement and promise appertaineth, may knowe and vnderstande the same. And hence it is very plaine, that the ministers impietie doth not make a nullitie of the Sacrament, neither doth it any whit hinder a worthie receiuer; no more then the pietie of a good minister can profite an vnworthie receiuer: because all the efficacie and worthinesse thereof dependeth onely vpon Gods institution,

tution, if so be that be observed.

The parts of a Sacrament are, the Signe, and the Thing of the Sacrament.

The signe, is either the matter sensible, or the Action conuerfant about the same.

The matter sensible, is vsually called the signe.

The mutation of the signe, is not naturall, by changing the substance of the thing; but respectiue, that is, onely in regarde of the vse. For it is seuered from a common to an holy vse: Therefore there is not any such either force or efficacie of making vs holy, inherent, or tied vnto the externall signes, as there is naturally in bathes to purifie corrupt diseases: but all such efficacie is wholly appropriate to the holy Spirit, yet so, as it is an inseperable companion of true faith and repentance; and to such as turne vnto the Lord, is, together with the signe exhibited. Whence it cometh to passe, that by Gods ordinance, a certaine signification of grace, and sealing thereof agreeth to the signe.

The Thing of the Sacrament, is either Christ and his graces which concerne our saluation, or the Action conuerfant about Christ.

I say, first Christ, and then his graces, because no man receiveth grace from Christ, vnlesse he be made truly partaker of his very bodie and blood: euen as no man can by right reape any fruite of the ground, whereof first

he hath no iust title and interest.

The Action about Christ is spirituall, and is either the Action of God, or of Faith.

The Action of God is, either the Offering, or the Application of Christ and his graces to the faithfull.

The Action of Faith is, the consideration, desire, apprehension, and receiuing of Christ in the lawfull vse of the Sacrament.

Thus much of the parts of a Sacrament: nowe followeth the vnion of the parts.

This sacramentall vnion, I. is not naturall according to the place: for there is no mutation of the signe into the thing signified, neither is the thing signified either included in, or fastened vpon the signe. But II. it is respectiue, because there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other: whereby it commeth to passe, that the signes, as it were, certaine visible words incurring into the externall senses, doe by a certaine proportionall resemblance draw a Christian minde to the consideration of the thinges signified, and to be applied.

This mutuall, and, as I may say, sacramentall relation, is the cause of so many figurative speeches, and metonymies, which are vsed: as, when one thing in the Sacrament is put for another. As,

I. The signe is vsed for the thing signified. *Exod. 12. 11. Ye shall eat it (namely the Lamb) in haste, for it*

is the Lords passeouer. Ioh. 6. 51. *I am the lining breade which came downe from heauen: if any eate of this bread, he shall liue for euer, and the bread which I will giue is my flesh, which I will giue for the life of the world.* 1. Cor. 5. 7. *Christ our Passeeouer is sacrificed for vs.* 1. Cor. 10. 17. *We that are many, are one bread, and one bodie, because we are all partakers of one bread.*

II. The name of the thing signified is giuen to the signe, as *The bread is Christs body, the cup is Christs blood.* 1. Cor. 11. 24. Matth. 26. 28.

III. The effect of the thing signified is giuen to the signe, as circumcision is a couenant. Gen. 17. 10. Act. 7. 8. *The cup is the new testament in Christs blood.* Luk. 22. 16. *Baptisme is the washing of the newe birth.* Tit. 3. 5.

IV. That which properly belongeth to the signe, is attributed to the thing signified Deut. 10. 16. *Circumcise the foreskin of your hearts.* Ioh. 6. 53. *Vnlesse ye eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you.*

The ende why a Sacrament was ordeined, is 1. for the better confirmation of our faith: for by it as by certaine pledges giuen, God of his great mercie, doth, as it were, binde himselfe vnto vs. Nowe a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a so-ueraigne medicine receiued by a patient, the which whether a man sleepe or wake it confirmeth his strength: but rather by reasoning, and vsing the signes, when the holy Ghost shal frame in our hearts

such a conclusion, as this:

All such as are converted, rightly vsing the Sacraments, shall receiue Christ and his graces,

But I am converted, and either nowe doe, or before haue rightly vsed the Sacraments:

Therefore I shall receiue Christ and his graces.

II. That it might be a badg, and note of that profession by which the true Church of God is distinguished from other congregations. III. That it might be a meane to preserue, and spread abroad the doctrine of the Gospell. IIII. It serueth to binde the faithfull that they doe continue both loyal, and gratefull to their Lord God. V. It is the bonde of mutuall amitie betwixt the faithfull.

How a Sacrament is necessarie to saluation. The couenant of Grace is absolutely necessarie to saluation: for it comprehending Christ Iesus the very substance of the Couenant, man must necessarily either receiue it, or perish eternally: but a Sacrament it is not absolutely necessarie, but onely as it is a prope and stay for faith to leane vpon. For it cannot entitle vs into the inheritance of the sonnes of God, as the couenant doth, but onely by reason of faith going before, it doth seale that which before was bestowed vpon vs. As we see in humane contracts the bond ariseth from the mutuall consent of the parents: but the instrument or bill, and the setting to
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of the seale, they doe not make, but rather confirme the bond mutually before made: the which mutuall consent remaining firme, the contract standeth still in force, though the instrument or seale be wanting.

Therefore the want of a Sacrament, doth not condemne, but the contempt is that which will condemne a man. The want of a Sacrament is, when we are iustly hindered from the receiuing of the same; as, when one is preuented by death, or liueth in such a place where he cannot receiue the Sacrament. And as for the neglect of a Sacrament, albeit it be a very grieuous sinne, yet is it such an one, as for which he that is heartily penitent for the same, may well hope for pardon.

The holy vse of a Sacrament is, when such as are truly conuerted, doe vse those rites which God hath prescribed vnto their true endes, in the receiuing of a Sacrament. Therefore I, the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the signes alone without the thinges signified by the signes: because the signe without the right vse thereof, is not a Sacrament to the receiuer of it. So Paul saith, Rom. 2. 25. *Circumcision verely is profitable if thou keepe the Law, but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.* And Augustine hath this saying, *If thou receiue it carnally, yet ceaseth it not to be spirituall, though to thee it be not so.* II. The Elect

as yet not conuerted to the Lord, doe receiue in like manner the bare signes without the thing signified; yet so, as that, that Sacrament shal in them afterward haue his good effect. For the Sacrament receiued before a mans conuersion, is afterward to the penitent both ratified, and becommeth profitable: and that vse of the Sacrament which before was vtterly vnlawfull, doth then become very lawfull. III. The Elect already conuerted, doe to their saluation receiue both the signe and the thing signified together; yet so, as that for their vnworthie receiuing thereof, the which commeth to passe by reason of their manifolde infirmities, and relapses into sinne, they are subiect vnto temporall punishment.

The difference betwixt a Sacrament and a Sacrifice, is, in a Sacrament God bestoweth his graces vpon vs: but in a sacrifice, we returne vnto God faith and obedience.

There are many differences betwixt the Sacraments of the Old testament, and these of the New. I. They were many, these but fewe. II. They pointed at Christ to come, these shewe that hee is come. III. They were appropriate vnto the posteritie of Abraham, but these are common to the whole Church culled out of the Jewes and Gentiles.

C H A P. 33.

Of Baptisme.

Here are two Sacraments, 1. Cor. 10.1. *I would not haue you ignorant, that all our fathers were vnder the cloud, and all passed through the sea, 2. And were all baptized vnto Moses in the cloud, and in the sea. 3. And did all eate the same spirituall meate, 4. and dranke all the same spirituall drinke: (for they dranke of the spirituall Rocke that followed them, which Rocke was Christ.)* Tertull. 4. booke, contra Marcion, August. de Symbol. ad Catechum. 4. booke. 6. chap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby the Church is preserued and nourished, is the Lords Supper.

Baptisme is a Sacrament, by which such as are within the couenant are washed with water, in the Name of the Father, the Sonne, and the holy Ghost: that beeing thus engrafted into Christ, they may haue perpetuall fellowship with him. Matth. 28. 19. *Go, teach all nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghost.* Matth. 16. 16. *He that beleueneth, and is baptized, shalbe saued: he that beleueneth not, shalbe condemned.* 1. Cor. 1. 13. *Is Christ denided?*

denied? was Paul crucified for you? either were ye baptized into the name of Paul. 14. I thanke God, I baptized none of you but Crispus and Gaius. 15. Least any should say, I had baptized into mine owne name.

Within the couenant are all the seede of Abraham, or the seede of the faithfull. These are either of riper yeeres, or infants.

Those of riper yeeres, are all such as adioyning themselues to the visible Church, doe both testifie their repentance of their sinnes, and hold the foundations of religion, taught in the same Church. *Matth. 3.6. And they were baptized of him in Iorden, confessing their sinnes. Act. 8. 36. As they went they came to a water: then the Eunuch said, See, here is water, what hindereth me to be baptized? 37. Then Philip said, If thou beleue with all thine heart, thou maist: he said, I beleue that Iesus Christ is the Sonne of God. 38. And they went downe into the water, both Philip and the Eunuch, and he baptized him. Exod. 12. 48. If a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and then he shall be as one that is borne in the land: for none vncircumcised person shall eat thereof.*

Infants within the couenant, are such, as haue one at the least of their parents faithfull. *1. Cor. 7. 14. The vnbelleuing husbande is sanctified by the wife, and the vnbelleuing wife is sanctified by the husband, else were your children vnclean, but now they are holy. Rom. 11. 16. If the first fruites be holy, so is the whole lump: and*
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if the roote be holy, so are the branches. Gen. 17. 7. I will establish my covenant betweene me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be God vnto thee, and thy seede after thee. 13. He that is borne in thine house, and he that is bought with money, must needs be circumcised: so my covenant shall be in your flesh, for an everlasting covenant. Act. 16. 31. They said, Beleeue in the Lord Iesus, and thou shalt be saved, and thy whole household.

Quest. Howe are the children of faithfull parents in the covenant?

Answer. Holy parents are two waies to be considered. First, as they were the sonnes of the first Adam, and so are as yet partly carnall. In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a sonne, not as he is a good man, but simply as a man; and therefore beeing impure, he must needs beget that which is impure. Secondly, we must consider the parents as they are the sonnes of God, engrafted into the second Adam. In this estate though they can not deriue faith vnto their posteritie, (for the sonnes of God are not made such by natural generatic, but by the adoption of God the Father) yet may they beleeue both for themselves & others, according to the tenour of the covenant of grace: as Adam did sinne both for himselfe & others: & as parents in bargains doe covenant both for themselves & their heires after the. Hence it is that Paul saith, that the parents are like vnto the first fruites which doe sanctifie the whole lump. So then, the faith of the parents maketh those their

sonnes to be accounted in the couenant, which by reason of their age doe not yet actually beleecue.

To be baptized into the Name of the Father, &c. after the receipt of the outward signe of washing, is to be made one of Gods familie, which is his Church, and to be partaker of the priuiledges thereof. Gen. 48.16. *The Angel which hath deliuered me from all euill, blesse the children, and let my name be named upon them, and the name of my fathers, Abraham and Izhak, that they may grow as fish into multitude, in the middes of the earth.* Esay. 4.1. *In that day shall seuen women take hold of one man, saying, We will eate our owne bread, and we will weare our owne garments: onely let vs be called by thy name, and take away our reproch.*

By this it is manifest, that in this washing of baptisme, there is sealed and propounded a marueilous solemne couenant and contract: first, of God with the baptized, in that God the Father vouchsafed to receiue him into fauour, the Sonne to redeeme him, the holy Ghost to purifie and regenerate him: secondly, of the baptized with God, who promiseth to acknowledge, invoke, and worship none other god, but the true Iehovah, which is the Father, Sonne, and holy Ghost.

The externall and visible matter of baptisme, is water: for the minister may not baptize with any other liquor, but onely with naturall water.

This was the iudgemēt of the Primitiue Church. For when as a certaine minister, for want of water, tooke sand, and baptized one with that: the parties thus besan-
ded,

ded, was further baptized, the former being esteemed of none effect. Niceph. histor. 3. booke. 33. chapter.

The externall sonne of baptisme, is the ministers washing of the baptized, according to the prescript rule of Gods word. Rom. 10. 14.

The ancient custome of baptizing, was to dippe, and, as it were, to diue, all the bodie of the baptized in the water, as may appeare in Paul, Rom. 6. and the Councils of Laodicea, and Neocæsarea: but now especially in cold countries, the Church vseth onely to sprinkle the baptized, by reason of childrens weakenesse: for very fewe of ripe yeeres, are now adaies baptized. We neede not much to meruaile at this alteration, seeing charitie and necessitie may dispense with ceremonies, and mitigate in equitie the sharpnes of them.

The Sacramentall vnion of the parts of baptisme is on this sort.

The element of water whereby the vncleanenesse of the bodie is purified, by a most conuenient proportion shadoweth out the blood of Christ, and by the figure Synecdoche, taking the part for the whole, whole Christ. 1. Ioh. 1. 7. *And the blood of Iesus Christ cleanseth vs from all sinne.*

The Action of the Minister, is his washing of the partie baptized with the element of water. This sealeth and confirmeth a double action of God. 1. The engrafting or incorporating of the baptized, into Christ. Gal. 3. 27. *As many as are baptized into Christ, haue put on Christ.* 1. Cor. 12. 13. *By one spirite*

we are all baptized into one bodie. II. Our spirituall regeneration. Tit. 3. 5. Not by the workes of righteousnesse which we had done, but according to his mercie hee saved vs by the washing of the newe birth, and the renewing of the holy Ghost.

Of washing there be three partes. The putting into the water; the continuance in the water; and the comming out of the water.

The putting into, or the sprinkling of water, doth ratifie I. the shedding of the blood of Christ for the remission of all our sinnes, and the imputation of his righteoutnesse. Act 22. 16. *Arise and be baptized, & wash away thy sinnes in calling on the name of the Lorde. 1. Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the spirit of our God. II. The mortification of sinne by the power of Christes death. Rom. 6. 3. Knowe ye not that all we which haue bene baptized into Iesus Christ haue bene baptized into his death? 6. Knowing this, that our olde man is crucified with him, that the bodie of sinne might be destroyed, that hencefoorth we should not serue sinne; for he that is dead is freed from sinne.*

The continuance in the water, it noteth the buriall of sinne; namely a continuall increase of mortification by the power both of Christ his death and buriall. Rom. 6. 4. *We are buried then with him by baptism into his death.*

The comming out of the water doeth confirme our spirituall vivification to newnesse of life in all holi-

The sacramentall union of the partes of Baptisme.

External Baptism. The	Things sensible.	} Water.	Christ's blood, and figuratiuely, all Christ.	} Things spiritual	Inwarde Baptisme The		
	Actions sensible of the	Minister, to wash the vn- cleane bo- die in the Name of, &c. the		Sprin- kling or dipping in the water. Conti- nuance in water Arising from water.		1. Remission of sinnes and impu- tation of Christs iustice. 2. Mortification of sinne by the force of Christs death.	Gods spiritu- all wa- shing is regene- ration.
		Receiver to		Give his body to be wa- shed. Receiue that wa- shing.		The progresse & continuance in mortification. Vivification and sanctification through Christs resurrection.	Actions spiritual & inward.
		<i>The union of the signe and the thing signified.</i>					
		To consecrate himselſe to God, and forsake the flesh, deuill, and world. To seele the in- ward washing of the spirit.	Recei- ver				

pag. 254.

holinesse and iustice, the which we attaine vnto by the power of Christes resurrection. Rom. 6. 4. *Like as Christ was raised vp from the dead by the glorie of the Father: so we also should walke in newnesse of life.* 5. For if we be grafted with him to the similitude of his death, even so shall we be to the similitude of the resurrection.

The Action of the partie to be baptized, is twofolde.

The first is, to offer him selfe to be baptized before the minister, and that in the presence of the congregation. This signifieth that he doeth consecrate him selfe vnto the Lord, and that he vterly renounceth the Flesh, the Worlde, and the Deuill. 1. Pet. chap. 3. vers. 21. *To the which also, the figure which nowe saveth vs, even baptism agreeth; (not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God) by the resurrection of Iesuu Christ.*

The second is, to receive the externall washing by water; this signifieth, that the partie baptized doeth receive the internall washing, which is by the blood of Christ, or at the least that it is offered vnto him.

Rebaptizing is at no hande to bee admitted, for as in naturall generation man is once onely borne; so must hee be in the spirituall regeneration.

Therefore they that are baptized of a minister,
which

which is an heretike, not yet disgraced from that calling, (if the externall forme of administration be obserued) must not be baptized again of the Church of God: especially, if after baptism they haue bene made partakers of the Lords Supper: onely they ought to be instructed in the true faith. Euseb. eccles. hist. 7. lib. 8. cap. saith, *There was in our Prouince an annient professor of the faith, yeabeefore I was created Bishop, nay before my predecessor Heraclas: who, when he was present at the baptisme of some, and heard what questions they were asked, and what answer they returned, forthwith came weeping vnto me, and humbling himselfe before me, confessed that he was baptized by an heretike: yet in regard of that administration which he saw in our Church, he accounted that, no baptisme, in that the confession there used, was fraught with blasphemies. This also he added, that he was for this offence so sore grieved, that he durst not so much as lift vp his eyes to heauen: wherefore he most earnestly besought me, that he might be clensed and purified with the baptisme of our Church, and so receiue the gift of the holy Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him, that he had benee so long a professor amongst vs, and that at the receit of the Lordes Supper, he answered, Amen. These thinges I told him were of force ynough to purge him. And therefore I aduised him, to rest himselfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with vs in the Sacraments. August. lib. 3. cap. 2. contra Petiliani literas.*

The right vse of baptisme is this. When inwardly in thine heart thou sensibly feelest, that through the heat of concupiscence, thou art mooued to commit some sinne, then begin to haue some holy meditation of that solemne vowe, which thou diddest make to God in baptisme.

Againe, if through infirmitie, thou fallest once or often in to some sinne, still haue recourse vnto baptisme, that there thou maist receiue courage to thy soule. For although baptisme be but once onely administered, yet that once testifieth that all mans sinnes past, present, and to come, are washed away.

1. Pet. 3. 20. Eph. 5. 25, 26, 27. Therefore baptisme may be truely termed the Sacrament of repentance, and, as it were, a boarde to swimme vpon, when a man shall feare the shipwracke of his soule. Mark. 1. 4. 1. Tim. 1. 19. Rom. 6. 4, 6.

Last of all, see thou neuer rest, till such time as thou haue a feeling of that renuing power, signified in baptisme: namely, the power of Christs death mortifying sinne, and the vertue of his resurrection, in the renouation of the Spirite.

C H A P. 34.

Of the Lords Supper.

THe Lords Supper, is a Sacrament, wherewith in the signes of bread and wine, such as are engrafted into Christ, are in him daily, in a spiri-

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tuall

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tuall manner, nourished to eternall life. 1. Cor. 11.
23, 24, 25. Rom. 6. 5.

The proportion of the parts of the Lords Supper,
is on this wise.

The Elements of bread and wine, are signes and
seales of the bodie and blood of Christ.

The Actiō of the Minister, is a note of Gods actiō.

The Ministers Actiō, is fourefold.

The first is, his taking the bread and wine into his
owne hands: this doth seale the action of God the
Father, by which he, from all eternitie, did separate
and elect his Sonne, to performe the dutie of a Me-
diatour betwixt God and man. Ioh. 6. 27. *For him
bath God the Father sealed.*

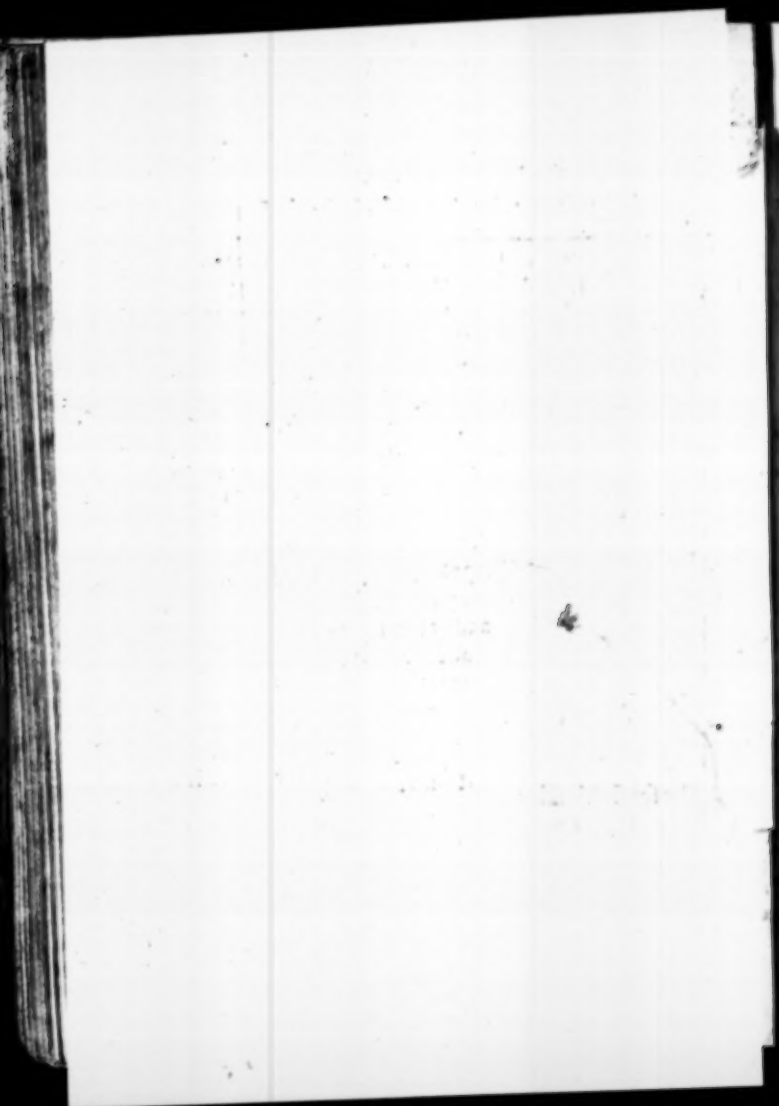
The second is, his blessing of it, whereby he, by the
recitall of the promises, and praiers conceiued to that
end, doth actually separate the bread and wine recei-
ued from their common vnto an holy vse. This doth
seale that action of God, by which he did in the ful-
nesse of time, send Christ to performe the office of a
Mediatour, vnto the which he was foreordained.

The third is, the breaking of the breade, and
powring out of the wine: this doth seale the passion
of Christ, by which he, verely vpon the crosse was,
both in soule & bodie, bruised for our transgressions.

The fourth is, his distributing of the breade and
wine into the hands of the communicants. This sea-
leth the Actiō of God, offering Christ vnto all, yea,
to the hypoerites; but giuing him indeede vnto the
faithfull, for the daily encrease of their faith, and re-
pentance.

Things sensible	1. Bread. 2. Wine.	1. The body. } of Christ. 2. The blood. }	Things spirituall.
The sensible and externall actions.	Minister to	Take bread and wine in his hands.	To seale Christ, to beare the office of a Mediatour. Iohn. 6. 27.
		Consecrate the bread & wine by repeating the promise, and prayers made for that ende.	To send Christ to be a Mediatour, for which he was sea- led from all eternity.
	Christian receiuer to	Break bread and poure out wine.	The execrable passi- on of Christ, and ef- fusion of his blood.
		Giue the bread and wine into the recei- uers hands.	To offer Christ to all, euen to the hy- pocrites, but to giue him only to the true Christians.
		Take the bread and cup in his hand.	To apprehend Christ by faith.
		Eate the bread and drinke the wine, for the nourishmēt of his body.	To apply Christ vnto him, that the true v- nion & communion with Christ may be increased.
			God.
			The spiri- tuall and internall actions.
			The chri- stian re- ceiuer.

The vniō of the signe and the thing signified.



penitance.

The Action of the receiuer, is double.

The first is, his taking the breade and wine in his hand. This sealeth a spirituall action of the receiuer, namely, his apprehension of Christ by the hande of faith. Ioh. 1. 12.

The second is, his eating of the bread, and drinking of the wine, to the nourishment of his bodie. This sealeth his application of Christ by faith, that the feeling of his true vnion and communion with Christ may daily be increased. 1. Cor. 11. 16. *The cuppe of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the bodie of Christ?*

That doctrine of Transubstantiation, which teacheth that the bread is turned into the very bodie of Christ, & the wine into his blood, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as already crucified: Now, how the body of Christ crucified should after a corporall manner be eaten, he himselfe being not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole bodie of Christ is receiued of euery singular communicant. III. The bread is the *communion* of Christs bodie: therefore not his very bodie. IIII. By this meanes the bodie of Christ should not onely be made of the substance of the Virgine Marie, but also of the bakers breade. V. Let

the breade and wine be kept but for a time, and the bread will mould, and the wine turne to vineger after the consecration, by which we may conclude, that there did remaine the substance of breade and wine. VI. This opinion quite ouerthroweth the sacramentall vnion, namely, the proportion which is betwixt the signe and the thing signed.

The like may be said of the Lutherans consubstantiation, wherby they beare men in hande that there is a coexistence, by which the bodie of Christ is either in, or with, or about the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ, now what neede that, if the bodie of Christ were really present. II. Act. 3. 21. *Whome the heauen must containe, vntill the time that all things be restored.* III. This is an essentiall propertie of euery magnitude, and therefore of the bodie of Christ, to be in one place, and circumscribed or compassed of one place. IIII. If that Christs bodie were eaten corporally, then should the wicked as well as the faithfull be partakers of the flesh of Christ; but to eate his flesh, is to beleue in him, and to haue eternall life. V. It were very absurd to think, that Christ sitting amongst his disciples, did with his owne handstake his owne bodie, and giue it wholly to each of his disciples.

Such as will, in an holy sort prepare themselues to celebrate the Lords Supper, must haue:

First, a knowledge of God and of mans fall, and of the promised restitution into the covenant by Christ.

Christ. 1. Cor. 11, 26. So often as ye shall eat this bread, and drinke of this cuppe, ye shewe the death of the Lord till he come. 29. and discern his bodie.

Secondly, true faith in Christ: for euery man receiueth so much, as he beleeueth he receiueth. Hebr. 4. 2. For vnto vs was the Gospell preached, as also vnto them: but the worde, that they heard, profited not them, because it was not mixed with faith in those that heard it. Furthermore, true repentance of their sinnes. E. say. 66. 3. He that killeth a bullocke, as if he slay a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idle man, they haue chosen their owne wates, and their soule delighteth in their abominations. Psal. 26. 6. I wash mine handes in innocencie, O Lord, and so come before thine altar.

Thirdly, renewed faith and repentance, for daily and newe sinnes committed vpon infirmitie: because euery new sinne requireth a new act, both of repentance and faith: and this renouation must be seene by our reconciliation of our selues to our neighbors, for iniuries and wrongs. Matth. 5. 23. If thou bring thy gift to the altar, and there rememberst that thy brother hath sought against thee, 24. Leave thy gift before the altar, and go, first be reconciled to thy brother, then come and offer thy gift. If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

If beeing thus prepared, thou seekest that thou

hast a corrupt and rebellious heart, knowe this: that then thou art well disposed to the Lords table, when thou art liuely touched with a sence of thy crooked disposition. Luk. 4. 18. *The Spirit of the Lord is vpon me, because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde, that I should set at libertie them that are bruised.* Math. 15. 24. *He answered, and saide, I am not sent, but to the lost sheepe of the house of Israel.* The Lordes Supper, is a medicine to the diseased and languishing soule: and therefore men must as well seeke to purifie, and heale their hearts in it, as to bring pure and sound hearts vnto it.

If thou feele in thy selfe, some great defect and want of faith, pray vnto God earnestly, that he will vouchsafe to encrease it. Mark. 9. 24. *The father of the child crying with teares, saide, Lord, I beleue, helpe mine vnbeliefe.*

If thou canst not doe this thy selfe, vse the ayde of the faithfull, which may by their faith carrie thee, as men did the sicke of the palsie vpon their shoulders, and laid him before Christ. Mark. 2. 3.

If thou come not furnished on this manner to the Lords Table, thou shalt be adiudged guiltie of the bodie and bloode of Christ: as he is guiltie of high treason, who doth counterfeit or clippe the Princes coyne. 1. Cor. 11. 27. *He that eateth this breade, and drinketh this cuppe unworthily, shalbe guiltie of the bodie*
die

die and blood of Christ.

But such as feele not themselves penitent, they neither can come to the Lords table without repentance, least they eate and drinke their owne damnation, neither must they deferre repentance, by which they may come, least they procure to themselves small destruction.

C H A P. 35.

Of the degrees of executing Gods decree of Election.

WE haue hitherto declared the outward meanes, whereby Gods decree is executed. Now follow the degrees of executing the same.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1. 6. *To the praise of the glorie of his grace, wherewith he hath made vs accepted in his blood. 9. And hath opened vnto vs the myserie of his will, according to his good pleasure, which he hath purposed in him.*

Gods loue is that, whereby God doth freely loue all such as are chosen in Christ Iesus, though in themselves altogether corrupt. 1. Ioh. 4. 19. *We loued him, because he loued vs first. Rom. 5. 8. God setteth out his loue towards vs, seeing that, while we were yet sinners, Christ died for vs. 10. For if when we were enemies, we were reconciled to God by the death of his sonne, much*

more we, being reconciled shalbe saved by his life.

The declaration of Gods loue is twofold. The first, towards infants elected to saluation: the second, towards men of riper yeeres.

The declaration of Gods loue towards infants, is on this manner.

Infants alreadie elected, albeit they, in the womb of their mother before they were borne, or presently after, depart this life, they, I say, beeing after a secrete and vnspeakeable manner by Gods spirite engrafted into Christ, obtaine eternall saluation. 1. Cor. 12. 13. *By one Spirite wee are all baptized into one bodie, whether Iewes, or Grecians, or bondes, or free, and haue beene all made to drinke into one Spirite.* Luk. 1. 35. *The Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shalbe called the Sonne of God.* 41. *And it came to passe, as Elizabeth heard the salutation of Marie, she haue sprang in her bellie, and Elizabeth was filled with the holy Ghost.* 64. *And his mouth was opened immediatly, and his tongue loosed, and he spake and praised God.* 80. *And the child grew, and waxed strong in spirite.* 1er. 1. 5. *Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.*

I call the manner of infants saluation secrete and vnspeakeable, because 1. they want actuall faith to receiue Christ: for actuall faith necessarily presupposeth a knowledge of Gods free promise, the which
he

he that beleeueth, doth applie vnto himselfe: but this infants can not any waies possibly performe. And surely if infants should haue faith actually, they generally either loose it when they come to mensestate, or at least shewe no signes thereof, both which they could not doe, if before they had receiued actual faith. Nay we see that in those of riper yeeres, there are not so much as the shadowes or sparkes of faith to be seene, before they be called by the preaching of the Gospell. 11. Infants are said to be regenerated onely in regard of their internall qualities and inclinations, not in regarde of any motions, or actions of the mind, will, or affections. And therefore they want those terrours of conscience, which come before repentance as occasions thereof, in such as are of riper yeeres of discretion. Again, they are not troubled with that conflict and combat betwix the flesh and the spirite, wherewith those faithfull ones that are of more yeeres are inuicibly exercised.

CHAP. 36.

Concerning the first degree of the declaration of Gods loue.

THe declaration of Gods loue, in those of yeeres of discretion, hath especially foure degrees. Rom. 8. 30. 1. Cor. 1. 30.

The first degree, is an effectuall calling, whereby
a sinne

a sinner being seuered from the world, is entertained into Gods familie. Eph. 2. 17. *And came, and preached peace vnto you, which were a farre off, and to them that were nere.* 19. *Now therefore ye are no more strangers and forrenners, but citizens with the Saints, and of the household of God.*

Of this, there be two parts. The first is, *Election*, which is a separation of a sinner from the cursed estate of all mankind. Ioh. 15. 19. *If ye were of the world, the world would loue his owne: but because ye are not of the worlde, but I haue chosen you out of the world, therefore the world hateth you.*

The second is, the reciprocall donation or free gift of God the Father, whereby he bestoweth the sinfull mā to be saued vpon Christ, & Christ again actually and most effectually vpon that sinfull man, so that, he may boldly say, this thing, namely Christ, both God and man, is mine, and I for my benefit and vse, enioy the same. The like we see in wedlocke: The husband saith, this woman is my wife, whome her parents haue giuen vnto me, so that, shee beeing fully mine, I may both haue her, and gouerne her. Againe, the woman may say, this man is mine husband, who hath bestowed himselfe vpon me, and doth cherish me as his wife. Rom. 8. 32. *He spared not his own Sōne, but gaue him for vs.* Esa. 9. 6. *Vnto vs a child is borne, & vnto vs a sonne is giuen.* Ioh. 17. 2. *Thou hast giuen him power vpon all flesh, that he should giue eternall life to all them, whom thou hast giuen him.* 6. *I haue declared thy name to the men which thou gauest me out of the worlde:*
thine

shine they were, and thou gauest them me, and they kept thy word. 7. Now they know that all thinges, whatsoeuer thou hast giuen me are of thee. Ioh. 10. 29. My Father, which gaue them me, is greater then all, and none is like to take them out of my Fathers hands.

Hence cometh that admirable vnion, or coniunction, which is the ingrafting of such as are to be saued, into Christ, and their growing vp together with him: so that after a peculiar manner, Christ is made the heade, & every repentant sinner, a member of his mystical body. Ioh. 17. 20. I pray not for these alone, but for thē also which shall beleene in me, through their word. 21. That they all may be one, as thou, O Father, art in me, & I in thee: euen that they may be also one in vs. Eph. 2. 20. We are members of his body, of his flesh, and of his bones. Ioh. 25. 1. I am the true vine, & my Father is the husbandman. 2. Every branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite. Eph. 2. 20. Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ himselfe. 22. In whom all the building coupled together, groweth vnto an holy temple in the Lord. 22. In whom ye are also built together, to be the habitation of God by the Spirit.

This, albeit it be a most neere, and real vnion, yet we must not thinke, that it, by touching, mixture, or, as it were, by souldering of one soule with another, neither by a bare agreement of the soules among themselves: but by the communion, and operation of the same spirite, which beeing by nature infinite, is of sufficient abilitie to conioyne those things toge-

ther, which are of themselves farre distant from each other: the like, we see in the soule of man, which conioyneth the head with the softe. Eph. 2. 22. 2. Pet. 1. 4. *Whereby most great and precious promises are given unto vs, that by them ye should be partakers of the godly nature, in that ye shue the corruption, which is in the world through lust.* Phil. 2. 1. *If there be any consolation in Christ, if any comfort of loue, if any fellowshippe of the spirit, &c.*

The things vnited. In this vnion not our soule alone is vnited with Christs soule, or our flesh with his flesh: but the whole person of euery faithfull man, is verely conioyned with the whole person of our Saviour Christ God and man.

The manner of their vnion is this. A faithfull man first of all and immediately is vnited to the flesh, or humane nature of Christ, and after ward by reason of the humanitie, to the *Word* it selfe, or diuine nature. For saluation and life dependeth on that fulnesse of the Godheade which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Ioh. 6. 53. *Except ye eate the flesh, and drinke the blood of the Sonne of man, ye haue no life in you.* 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

The Bond of this vnion. This vnion is made by the Spirit of God applying Christ vnto vs: and on our parts by faith receiuing Christ Iesus offered vnto vs. And for this cause is it termed a Spirituall vnion.

Christ,

Christ, because he is the head of the faithfull. is to be considered as a publique man sustaining the person of all the elect. Hence is it that the faithfull are said to be crucified with Christ, and with him to die, and to be buried, Rom. 6. 4. 5, 6. to be quickned, Eph. 2. 5. to be raised vp, and placed in heauen, y. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithfull, but because they are accepted of God certainly to haue done all these things in Christ: euen as in Adams first sinne all his posterity afterward was tainted of sinne.

A member of Christ is diuersly distinguished: and is so either before men, or God.

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiuing at the length, both themselues and the Church, may be reprobates: and therefore in Gods presence they are no more true members, then are the noxious humours in mans bodie, or a wooden legge or other ioynt cunningly fastened to another part of the bodie.

Againe, members before God, they are such, as either are decreed to be so, or actually are so already.

Such as are decreed to be so, are they, who, beeing elect from all eternitie, are either as yet not borne, or not called. Ioh. 10. 16. *Other sheepe haue I, which are not of this fold: them also must I bring.*

Actuall members of Christ, are either living,

or dying members.

An actuall living member of Christ is, euery one elected, which being engrafted by faith, and the Spirit into Christ, doth feele and shew forth the power of Christ in him.

An actuall dying or decaied member is, euery one truly engrafted into Christ, and yet hath no feeling of the power and efficacie of the quickning spirit in him. He is like vnto a benumbed legge without sense, which indeede is a part of mans bodie, and yet receiueth no nourishment: such are those faithfull ones, who for a time doe faint and are overcome vnder the heauie burden of tentations, and their sinnes: such are also those excommunicate persons, who in regard of their engrafting are true members, howsoeuer in regarde of the externall communion with the Church, and efficacie of the spirit, they are not members, till such time as they, beeing touched with repentance, doe begin, as it were, to liue againe.

God executeth this effectuall calling by certaine means.

The first, is the sauing hearing of the word of God, which is, when the said word outwardly is preached, to such an one as is both dead in his sinnes, and doth not so much as dreame of his saluation. ^b And first of all, the Lawe, shewing a man his sinne, and the punishment thereof, which is eternall death: afterward the Gospell, shewing saluation by Christ Iesus, to such as belecue. ^c And inwardly the eyes of the minde are enlightned, ^d the heart and eares opened

ned that he may see, heare, and vnderstand the preaching of the word of God. *Ezech. 16. 6. When I passed by thee, I sawe thee polluted in thine owne blood, and I saide vnto thee, when thou wast in thy blood, thou shalt liue. Esay. 55. 1. Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come buy, and eate: come, I say, and buy wine and milke without siluer, and without money. Ioh. 1. 12. As many as receiued him, to them he gaue this priuiledge, that they should become the sonnes of God: namely, to them which beleeued in his name. Rom. 7. 7. I knew not sinne, but by the Law: for I had not known lust, except the Law had said, Thou shalt not lust. 1. Ioh. 2. 27. But the anointing, which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the same Anointing teacheth you of all things, and is true, and is not lying, and, as it is taught you, ye shall abide in him. Act. 16. 14. A certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, a worshipper of God, heard vs, whose heart God opened, that she attended to the things that Paul spake. Psal. 40. 6. Thou art not delighted with sacrifice & burnt offrings, but mine eares hast thou opened. Ioh. 6. 44. No man can come vnto me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. Esay. 54. 6. The Lord hath called thee, being as a woman forsaken, and as a young wife, when thou wast refused, saith the Lord.*

The second, is the mollifying of the heart, the which must be bruised in pieces, that it may be fite to receiue Gods sauing grace offered vnto it, *Ezech.*

11.19. *I will giue them one heart, and I will put a newe spirit within their bowels. And I will take the stonie heart out of their bodies, and will giue them an heart of flesh.*

There are for the bruising of this stony heart, foure principall hammers. The first, is the knowledge of the Law of God. The second, is the knowledge of sinne, both originall, and actuall, and what punishment is due vnto them. The third, is compunction, or pricking of the heart, namely, a sense and feeling of the wrath of God for the same sinnes. The fourth, is an holy desperation of a mans owne power, in the obtaining of eternall life. Act. 2. 37. *When they heard these things, they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall we doe?* 38. *Peter saide vnto them, Repent, and be baptized every one of you in the Name of Iesus into the remission of sinnes, and ye shall receiue the gift of the holy Ghost.* Luk. 15. 17. *Then he came to him selfe, and saide, Howe many hired seruants at my fathers house bread ynough, and I die for hunger?* 18. *I will rise, and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,* 19. *And am no more worthie to be called thy sonne: make me as one of thy hired seruants, &c.* Matth. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of Israel.*

The third, is faith, which is a miraculous and supernaturall facultie of the heart, apprehending Christ Iesus, being applied by the operation of the holy Ghost, and receiuing him to it selfe. Ioh. 1.

12, 6.35. *Iesus said vnto them, I am the bread of life, he that commeth vnto me, shall neuer hunger: and hee that beleueth in me, shall neuer thirst. Rom. 9.30. What shall we say then? the Gentiles which followed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.*

Christ is receiued, when every seuerall person doth particularly applie vnto himselfe, Christ with his merites, by an inward perswasion of the heart, which commeth none other way, but by the effectuall certificate by the holy Ghost concerning the mercie of God in Christ Iesus. 1. Cor. 2.12. *We haue receiued, not the spirit of the world, but the spirit which is of God, that we might know the things that are giuen to vs of God. Ezech. 12.10. I will poure the spirit of grace vpon the house of Dauid, and vpon the inhabitants of Ierusalem: and they shall looke vnto me, whome they haue wounded. Rom. 19.16. His spirit beareth witnesse to our spirit, that we are the sonnes of God. Eph. 1. 13. In whom also ye haue trust, after that ye heard the worde of truth, euen the Gospell of your saluation, wherein also after that ye beleued, ye were sealed with the holy spirit of promise. 2. Cor. 1.22.*

In the worke of faith, there are foure degrees, or motions of the heart, linked and vnited together, and are worthie the consideration of euery Christian.

The first, is knowledge of the Gospell, by the illumination of Gods spirit. Esay. 53.11. *By his knowledge shall my seruant iustifie many. Ioh. 7.3. This is life eternall, that they knowe thee to be the onely very God,*

and whom thou hast sent Iesus Christ.

To this, in such as are truly humbled, is annexed a serious meditation of the promises in the Gospell, stirred vp by the sensible feeling of their own beggary.

And after the foresaid knowledge in all such as are enlightened, commeth a generall faith, whereby they subscribe to the truth of the Gospell. Hebr. 4. 2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.* 1. Tim. 1. 19. *Having faith and a good conscience, which some haue put away, and as concerning the faith, haue made shipwracke.* 1. Tim. 2. 4. *Who will that all men should be saved, and come vnto the knowledge of the truth.*

This knowledge, if it be more full and perfect, is called in Greeke *πληροφεια τῆς οὐνοῦ*, that is, the full assurance of vnderstanding. Coloss. 2. 2. *That their hearts might be comforted, and they knit together in loue, and in all riches, of the full assurance of understanding, to know the mysterie of God, euen the Father, and of Christ.* Rom. 14. 14. *I knowe, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe.* Luk. 1. 1. *For as much as many haue taken in hande to set forth the storie of those things, whereof we are fully perswaded.* 1. Thess. 1. 5. *Our Gospell was vnto you, not in word onely, but also in power, and in the holy Ghost, and in much assurance.*

The second, is hope of pardon, whereby a sinner, albeit he yet feeleth not that his sinnes are certainly pardoned, yet he beleeueth that they are pardonable.

Luk.

Luk. 15. 18. *I will goe vnto my Father, and say, Father, I haue sinned against heauen, and against thee, and am no more worthie to be called thy sonne, make me as one of thine hired seruants.*

The third, is an hungry and thirsting after that grace, which is offered to him in Christ Iesus, as a man hungrcth and thirsteth after meate and drinke. Ioh. 6. 35. & 7. 37. Revel. 21. 6. *And he said vnto me, It is done. I am a and w, the beginning and the ende, I will giue to him that is a thirst, of the well of the water of life freely.* Matth. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shalbe satisfied.*

The fourth, is the appoaching to the throne of Grace, that there flying from the terrour of the Law, he may take holde of Christ, and finde fauour with God. Hebr. 4. 16. *Let vs therefore goe boldly to the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.*

This appoaching hath two partes. The first, is an humble cōfession of our sinnes before God particularly, if they be known sinnes, & generally, if vnknown: this done, the Lord forthwith remitteth all our sinnes. Psal. 32. 5. *I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forganest the punishment of my sinne.* Selah. 2. Sam. 12. 13. *Dauid said to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord hath taken away thy sinne, thou shalt not die.* Luk. 15. 19.

The second, is the crauing pardon of some sinnes, with vspeakeable sighes, and in perseuerance. Luk.

15.21. Act. 8.22. Repent of this wickednes, and pray God, that, if it be possible, the thoughts of thine heart may be forgiven thee. Rom. 8.26. The spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it self maketh request for us, with sighes which can not be expressed. Hol. 14.2,3. O Israel, returne unto the Lord thy God, for thou hast fallen by thine iniquitie: Take unto you wordes, and turne to the Lord, and say to him: Take away all iniquitie, and receiue vs gratuitously.

The fift arising of the former, is an especiall persuasion imprinted in the heart by the holy Ghost, whereby euery faithfull man doth particularly applie vnto him selfe, those promises which are made in the Gospell. Matth. 9.2. They brought vnto him a man sicke of the palse: and when Iesus saw their faith, he saide vnto the sicke of the palse, Sonne, be of good comfort, thy sinnes are forgiven thee. Matth. 15.28. O woman, great is thy faith, be it vnto thee, as thou desirest. Gal. 2.20. I liue, yet not I nowe, but Christ liueth in me: and in that I nowe liue in the flesh, I liue by the faith of the Sonne of God, who hath saved me, and giuen himselfe for me.

This perswasion, is, and ought to be in euery one, euen before he haue any experience of Gods mercies, Matth. 15.22. A woman, a Canaanite, came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the sonne of Dauid, my daughter is miserably vexed with a deuill, &c. 23, 24, 25, 26, 27. Ioh. 20.29. Iesus said vnto him, Thomas, because thou hast seene me thou beleeuest: blessed are they, which haue

not seene, and haue beleueed. Hebr. 11. 1. *Faith is the ground of thinges hoped for, and the euidence of thinges which are not seene.* In philosophie, we first see a thing true by experience, and afterwarde giue our assent vnto it: as in naturall philosophie, I am perswaded that such a water is hote, because, when I put mine hand into it, I perceiue by experience an hote qualitie.

But in the practise of faith, it is quite contrarie. For first, we must consent to the word of God, resisting all doubt and diffidence, and afterward will an experience, and feeling of comfort follow. 2. Chron. 20. 20. *Put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.* They therefore doe very ill, who are still in a doubt of their saluatiō, because as yet, they feele not in themselves, especiall motions of Gods spirite.

Thus much concerning the way which God vseth in begetting of faith. There are beside this, two notable degrees of faith. The one is, the lowest, and, as I may speake, the positiue degree: the other is, the highest, or superlative.

The lowest degree of faith, is called *ixyowicla*, a little or weake faith, like a grayne of mustard seede, or smoking flaxe, which can neither giue out heate nor flame, but onely smoake. Matth. 8. 25. *His Disciples awaked him, saying, Saue, master, we perish.* 26. *And he said vnto them, Why are ye fearefull, O ye of little faith.* Matth. 7. 20. *If ye haue faith as much as a grayne of mustard seede, ye shall say vnto the mountain, Mooue, and it shall remooue.* Esay. 42. 3. *The smoking flaxe shall*

be not quenched.

Faith is then said to be weake and feeble, when as, of those five degrees aboue mentioned, either the first, which is *knowledge*, or the fift, which is *application* of the promises, is very feeble, the rest remaining strong. Rom. 14.2. *One beleeneth that he may eate all things, and another which is weake, eateth hearbs.* 3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apostles although they beleeued, that Christ was that Sonne of the liuing God: yet they were ignorant of his death and his resurrection. Matth. 16. 16. Ioh. 6.69. Matth. 17.22. Luk.9.49. *They vnderstood not that word: for it was hid from them, so that they could not perceiue it.* Act. 1.6. *They asked him, saying, Lord, wilt thou restore at this time the kingdome of Israel?*

For the better knowledge of this kind of faith, we must obserue these two rules.

I. A serious desire to belecue, and an endeauour to obtaine Gods fauour, is the head of faith. Matth. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shalbe satisfied.* Reuel. 21.6. *I will giue to him that is athirst, of the well of the water of life freely.* Psal. 145.19. *He will fulfill the desire of them that feare him: he also will heare their crie, and will saue them.* For in such as beginne to belecue and to be renued, the minde will lie not idle, but being mooued by the holy Ghost, strue with doubtfulnesse and distrust, and endeauour to put their assent to the sweete promises
made

made in the Gospell, and firmly to applie the same to themselues, and in the sense of their weakenes, desire assistance from aboue, & thus faith is bestowed.

11. God doth not despise the least sparke of faith, if so be, it, by little and little, doe encrease, and men vse the meanes to increase the same. Luk. 17. 5. *The Apostles said vnto the Lord, encrease our faith. 6. And the Lord said, If ye had faith as much as a graine of mustard seede, and should say vnto this mulberrie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.* Man must therefore stirre vp his faith, by meditation of Gods worde, serious praiers, and other exercises belonging vnto faith.

The highest degree of faith, is *anypocoeia*, a full assurance, which is not onely certen and true, but also a full perswasion of the heart, whereby a Christian much more firmly taking hold on Christ Iesus, maketh full and resolute account that God loueth him, and that he will giue to him by name, Christ, and all his graces pertaining to eternall life. Rom. 4. 20. *Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glorie to God. 21. Being fully assured that he, which had promised, was able also to doe it. Rom. 8. 38. I am perswaded, that neither life, nor death, &c. can separate vs from the loue of God which is in Christ Iesus. 1. Sam. 17. 36. Thy seruāt slue both the tyō & the beare: therefore this uncircūcised Philistine shalbe as one of thē, seeing he hath railed on the host of the lining God. Psal. 23. 6. Doubtles, kindnes*

and mercy shall followe me all the daies of my life. Conferred with vers. 1, 2, 3, 4.

Man commeth to this high degree, after the sense, obseruation, and long experience of Gods fauour and loue.

Quest. Whether is iustifying faith commanded in the Law?

Answer. It is commanded in the lawe of faith, namely, the Gospell, but not in the law of workes, that is, in the morall law, Rom. 3. 27. the reasons are these: 1. That which the law reuealeth not, that it commandeth not; but the law is so farre from reuealing iustifying faith, that it neuer knewe it. 11. Adam had fully before his fall written in his heart the morall law, yet had he not iustifying faith, which apprehendeth Christ.

Obiect. 1. Incredulitie is condemned by the lawe.

Answer. That incredulitie which is toward God, is condemned in the lawe; but that incredulitie which is against the Messiah Christ Iesus, is condemned by the Gospell. For as by the Gospel, not by the law, incredulitie in the Sonne as Mediatour, appeareth to be a sinne: so likewise not by the law is incredulitie in the Messiah condemned, but by the Gospell, which commandeth vs to heare him and to beleeue in him. Matth. 17. 5. 1. Ioh. 3. 23. Thus it is plaine that this sinne, not to beleeue in Christ, is expressely and distinctly made manifest, and condemned by the Gospell. And albeit the knowledge
of

of sinne be by the lawe, yet not euery thing which doth reprocue, and declare some sinne, is the lawe of workes, or belongeth thereto.

Obiect. 11. But ceremonies belong to the decalogue.

Answer. Ceremonies may be as examples referred to the decalogue, but indeede they are appendants to the Gospell.

C H A P. 37.

Concerning the second degree of the declaration of Gods loue.



The second degree, is Iustification, whereby such as beleue, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. *He hath made him to be sinne for vs, which knewe no sinne: that we should be made the righteousness of God in him.* 1. Cor. 1. 30. Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ, v. 17.) shall many also be made righteous.*

Quest. Whether did Christ performe full obedience to the lawe, for vs men alone, or for himselfe also?

Ans. 1. Not for himselfe, as some not rightly would haue him: for the flesh of Christ being hypostatically

statically vnited to the *Word*, and so in it selfe fully sanctified; was euen from the first moment of conception, most worthie to be blessed with eternall life: Therefore by all that obedience which he performed after his conception, Christ, he merited nothing for himselfe. II. For vs, namely, for the faithful, he fulfilled all the righteousnessse of the lawe: and hence is it that he is called *the ende of the lawe vnto righteousnessse to euery one that beleueth*, Rom. 10.

Here may be obiected: I. Christ as hee is man, is bound to performe obedience to the law for himselfe.

Answer. He is not bound by nature, but of his owne accord: for he was not a bare man, but God and man. And albeit Christ did neither suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reason of the hypostaticall vnion, this his passion, and obedience hath respect vnto the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merite to himselfe: yea, in that the flesh of Christ is vnited to the person of the *Word*, and so exalted in dignitie and sanctitie aboue all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

II. If the Christ performed the law for vs, we are no more nowe bounden to the obseruance of the same: as we doe not vndergoe eternall punishments for our sinnes, the which Christ in his person did beare

beare vpon the crosse.

Answer. If we keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not so: for Christ performed obedience to the lawe for vs, as it is the satisfaction of the law: but the faithfull they are bounden to obedience, not as it is satisfactorie, but as it is a document of faith, and a testimonie of their gratitude towards God, or a meanes to edifie their neighbours: euen as Christ suffering punishments for our sinnes, we also suffer punishments as they are either trials, or chastisements vnto vs.

III. The lawe and iustice of God doth not together exact both, namely, obedience, and punishment.

Answer. In mans perfect estate, the iustice of God requireth onely obedience: but in his estate corrupted, he requireth both obedience, and punishment. Punishment, as the lawe is violated: obedience, that legall iustice may be performed. Gal. 3. 10. It is therefore plaine, that not onely Christs passion, but also his legall obedience, is our righteousnes before God.

Iustification hath two parts: Remission of sinnes, and Imputation of Christs righteousnes.

Remission of sinnes, is that part of iustification, whereby he that beleeueth, is freed from the *guilt* and *punishment* of sinne, by the merites of the passion of Christ. Coloss. 1. 21, 22. *You hath ben once reconciled in the bodie of his flesh through death to make*

make you holy, and unblameable, and without fault in his sight. 1. Pet. 2. 24. Who, in his owne flesh, bare our sinnes in his bodie, on the tree, that wee beeing deliuered from sinne, should liue in righteousness, by whose stripes ye are healed.

Imputation of righteousness, is the other part of Iustification, whereby such as belecue, hauing the guilt of their sinnes couered, are accounted iust in the sight of God, through Christes righteousness. 2. Cor. 5. 21. Psal. 32. 1. *Blessed is he whose wickednesse is forgiven, & whose sinne is couered.* Rom. 4. the whole chapter, where the Apostle repeateth imputation eleuentimes. Phil. 3. 9. *I haue counted all things losse, and doe iudge them to be damage, that I might winne Christ, and might be found in him, that is, not hauing mine owne righteousness, which is by the lawe, but that which is through the faith of Christ, euen the righteousness which is of God through faith.*

The forme of Iustification, is, as it were, a kind of translation of the belecuers sinnes vnto Christ, and againe Christes righteousness vnto the bele cuer, by meanes of Gods diuine imputation. As is apparant in this picture following.

Christ



This obedience of Christ, is called the Righteousnes of God, and of Christ. Of God, I. not because it is in God, but of God: for it taketh all the power and merite it hath from the deitie of the Sonne: whence it is that Ieremie saith, *Iehovah our Righteousnes.* II. God doth onely accept of it for vs, because that alone maketh vs boldly to approach vnto Gods throne of Grace, that we may haue pardon for our sinnes, and be receiued to eternall life. It is also called the Righteousnes of Christ, because being out of vs, it is in the humanitie of Christ as in a subiect.

Obiect. I. No man is made iust by another mans iustice.

Ans. This iustice is both an others, and ours also. An others, because it is in Christ as in a subiect: ours, because

because by meanes of the forenamed vnion, Christ with all his benefits is made ours.

Obiect. 1. The ancient fathers neuer dreamed of this imputative iustice, and it may seeme too of no greater continuance then fiftie yeeres.

Answer. This is both false, and impious to affirme. *August.* 3. *Tract.* vpon Iohn, saith, *All such as are iustified by Christ, are iust not in themselves, but in him.* Barnard in his sermon (*ad milites templi.* cap. 11.) *Mors in Christi morte fugatur, & Christi iustitia nobis imputatur:* that is, *Death, in Christ his death is put to flight, and the iustice of Christ is imputed vnto vs.* And in his 62. sermon vpon the Canticles. Where is there any rest (saith he) but in the wounds of our Sauiour? I will further sing, but what? mine owne iustice? nay, O Lord, I wil remember thy iustice alone: for that is also my iustice. For thou wast made of God vnto me iustice: But should I feare, whether that one iustice would suffice two? nay it is not a short cloake that is not able to couer a couple. Thy iustice is iustice for euermore, and will both couer thee and me, it is largely large and eternall iustice: and in me it couereth the multitude of my finnes, &c. *August.* lib. de Spiritu & Litera, cap. 9. & 26. *We must vnderstand this saying so, The doers of the law shall be iustified,* that we may knowe, that there are no doers of the lawe but such as are iustified, so that they are not first doers of the law, and then iustified, but first iustified, and then doers of the law. So it is said *they shalbe iustified*, as if it should be saide, they shalbe reputed iust and accounted iust.

Iu-

Iustification hath annexed vnto it Adoption, whereby all such as are predestinate to be adopted, receiue power, to be actually accounted the sonnes of God by Christ. Eph. 1. 5. *Who hath predestinate vs, to be adopted through Iesui Christ, vnto himselfe, according to the good pleasure of his will.*

By meanes of adoption, God hath bestowed many notable priuiledges vpon his children. I. They are the Lords heires apparant. Rom. 8. 17. *If we be children, we be also heires, euen the heires of God.*

II. They are fellow heires with Christ, yea kings. Rom. 8. 17. Reuel. 1. 6. *And made vs Kings & Priests, euen to God his Father.*

III. Al their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chastisements, inflicted vpon thē for their good. Rom. 8. 28 *We know that all things worke together for the best, vnto thē that loue God.* 36. *It is written, for thy sake are we killed all the day long: we are counted as sheep for the slaughter.* 37. *Neuertheles, in all these things, we are more than conquerors through him that loued vs.* Psal. 89. 32. *I will visit their transgressions with the rod, and their iniquitie with strokes.* 33. *Yet my louing kindnes will I not take frō him.* 2. Cor. 12. 7. *There was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.* 2. Sam. 7. 14. *I will be to him a father, and he shalbe to me a sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.*

IV. They haue dominion ouer all creatures, yet
so,

so, as that in this life they haue onely right to the thing; but after this life also in the same. Whence it is apparant, that the faithfull alone haue the true vse of the Lords goods, I. because their persons are in Christ acceptable vnto him, in whome also they haue restitution made vnto them of those goods which they lost in Adam, that they may with a good conscience vse them. II. They vie them with thanksgiuing to their endes appointed by God. 1. Cor. 3. 22, 23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are yours.* Hebr. 2. 7. *Thou madeſt him little inferiour to the Angels, thou crownedſt him with glorie, and honour, and haſt ſet him aboue the works of thine hands.* 8. *Thou haſt put all things in ſubiectiō vnder his feete.*

Last of all, they may haue the Angels as ministering spiritues attending vpon them for their good. Hebr. 1. 14. *Are they not all miniſtring ſpirites, ſent forth to miniſter for their ſakes which ſhalbe heires of ſaluation?* Psal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

C H A P. 38.

Concerning the third degree of the declaration of Gods loue.



He third degree, is Sanctification, whereby such as belceue, beeing deliuered from the tyrannie of sinne, are by little and little renewed in holines and righteousnesse. 1. Ioh. 3. 9. *Whosoer is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.* Rom. 8. 1. *There is no condemnation to those which are in Christ Iesus, which walke not after the flesh but after the spirit.*

Sanctification hath two parts: Mortification, and Vivification.

The mortification of sinne, is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithfull. Rom. 6. 2. *How shall we that are dead to sinne, liue yet therein?* 3. *Know ye not that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death?* 4. *We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead, by the glorie of the father, so we also should walke in newnes of life.* Eccles. 5. 6, 7, 11, 12, 13. Galat. 5. 24. *They which are Christs haue crucified the flesh, with the affections and lusts thereof.*

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The meanes that worke mortification, is the death and burial of Christ, from whence, sinne being by it at the first nipped in the head, proceedeth such a vertue, as doth both keepe vnder the strength that it cannot breake out as it would; and in man, as it were in a graue, doth cause it to die and eke putrifie. Rom. 6. 6. *Our old man is crucified with him, that the bodie of sinne might be destroyed.*

The power of Christ his death, is a certaine power issuing into his humanitie, suffering, and dying, from his deitie; whereby he did, in the same his humanitie, both concerning the guilt, and also the punishment, vanquish our sinne, imputed vnto him, beeing our suretie: that in like sort, he, in vs his members, might by the same power abolish the corruption of sinne.

Vivification, is the second part of sanctification: whereby inherent holines beeing begun, is still augmented & enlarged. First, we receiue the first fruits of the spirit, then a continuall encrease of them. Eph. 4. 23. *Be renued in the spirit of your minde,* 24. *And put on the newe man which after God is created in righteousness, and true holines.* Eph. 2. 1. *And you, hath he quickened, that were dead in trespasses and sinnes.* Gal. 2. 20. *Thus I live, yet not I now, but Christ in me: and in that I now live by the flesh, I live by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me.* Rom. 8. 23. *We which haue the first fruits of the spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15. 45. *The first man*
Adam

Adam was made a lining soule, and the second man Adam was made a quickning spirit.

The efficient cause of them both is the holy Ghost, who doth by his diuine power conuey himselfe into the beleeuers hearts, and in them, by applying the power of Christ his death, and resurrection, createth holinesse. Iob 33. 24, 25. Rom. 8. 9. *Nowe ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his.* 11. *But if the spirit of him that raised vp Iesua from the dead dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

The preseruatiue of vivification, is a vertue deriued from Christs resurrection, to those that are quickened, which maketh them to rise vp to newnesse of life. Philip. 3. 10. *That I may know him, and the vertue of his resurrection.*

The power of Christes resurrection is that, whereby he first, did in his owne flesh, as conquerer ouer death and sinne, beginne to liue with God, and to be exalted aboue every name: and then by it, he, in his members, sinne beeing dead and buried, doth cause in them a studie and purpose to liue according to the will of God.

Furthermore, this inherent holines is to be distinguished into parts, according to the seuerall faculties of the bodie and soule of man. 1. Thess. 5. 23. *The very God of peace sanctifie you throughout: And I pray God, that your whole spirit, soule, and bodie may*

be kept blamelesse, vnto the comming of our Lord Iesus Christ.

I. The holines or renuing of the minde, which is the illumination thereof, to the knowledge of the will of God, Coloss. 1.9. *We cease not to pray for you, and to desire that ye might be fully filled with knowledge of his will, in all wisdom and spirituall vnderstanding.* 1. Cor. 12.8. *To one is given by the spirite, the speach of wisdom, to another the speach of knowledge, by the same spirit.*

Illumination, is either spirituall vnderstanding, or spirituall wisdom.

Spirituall vnderstanding, is an illumination of the minde, whereby it acknowledgeth the known truth of the word of God.

Spirituall wisdom, is also an illumination of the mind, whereby the same truth, is applied to the good ordering of particular both things and actions, as persons, place, and time require.

These two, haue these effects, which follow.

I. To discerne betweene good and euill. Heb. 5. 14. *Strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.* Phil. 10.1. *That we may discerne things that differ one from another.*

II. To discerne of spirits. 1. Ioh. 4.1. *Deerely beloved, beleene not euery spirit, but trie the spirits whether they are of God.* 1. Thess. 5.21. *Trie all things, and keepe that which is good.* Act. 17.11. *These were more noble men, then they which were at Thessalonica, which recei-*
ued

med the word with all readines, and searched the Scriptures daily, whether these things were so.

III. To meditate vpon the word and workes of God. Psal. 1. 2. *But his delight is in the Law of God, and in that Law doth exercise himselfe day and night.* Psal. 119. 15. *I will meditate in thy precepts, and consider thy waies.* Psal. 107. the whole psalme.

IIII. To discerne and acknowledge a mans owne inward blindnes. Psal. 119. 33. *Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the ende.* 28. *Open mine eyes, that I may see the wonders of thy Law.*

II. The sanctitie of the memorie, is an abilitie to keepe a good thing, when it is offered to the minde, and as neede serueth, to remember it. Psal. 119. 11. *I haue hid thy promise in mine heart, that I might not sinne against thee.* Psal. 16. 7. *I will praise the Lord who hath giuen me counsell: my reynes also teach me in the night.* Luk. 2. 51. *His mother kept all these things in her heart.*

III. The sanctitie of conscience, which is a grace of God, whereby a mans conscience excuseth him for all sinnes, after they are forgiven him in Christ, as also of his vpright walking in the whole course of his life. 1. Tim. 1. 19. *Having faith and a good conscience, which some hauing put away, &c.* 1. Cor. 4. 4. *I know nothing by my selfe: yet am I not thereby iustified.* Act. 23. 1. *Paul said, I haue in all good conscience, serued God vntill this day.* Act. 24. 16. *I endeavour my selfe to haue alway a cleare conscience, toward God and toward*

men. Psal. 26. 1, 2, 3. *Iudge me, O Lord, for I haue walked in mine innocencie, my trust hath beene also in the Lord: therefore shall I not slide. Prooue me, O Lord, and trie me, examine my reynes and mine heart. For thy louing kindnes is before mine eyes, therefore haue I walked in thy truth.*

Hence, in all godly men ariseth the inward peace of God, and the outward alacritie in the countenance. Phil. 4. 7. *The peace of God which passeth all vnderstanding, shal preserue your hearts and minds in Iesus Christ.* Prov. 28. 1. *The wicked flee, when none pursueth: but the righteous are bold as a lyon.*

IV. Sanctitie of will, whereby man beginneth to will that which is good, and to refuse the contrarie. Therefore in this estate, the will is partly freed from bondage, partly in bondage to sinne. Phil. 2. 13. *It is God which worketh in you, both the will and the deede, euen of his owne pleasure.* Rom. 7. 18. *I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but I finde no meanes to performe that which is good,* &c. v. 19, 20, 21, 22.

V. Sanctitie of affections, is the right moouing of them. 1. Theff. 5. 23. Rom. 7. 24.

Affections of most especiall note, are these:

1. Hope, whereby men with sighings, looke for the accomplishing of their redemption. Rom. 8. 23.

This hope, when it is once strong and liuely, hath also her *ὑποπόριον*, that is, full assurance, as faith hath. Heb. 6. 11. *And we desire that euery one of you shewe the same diligence, to the full assurance of hope vnto the end.* 1. Pet. 1. 3. *Blessed be God, euen the Father of our Lord*

Iesus Christ, which, according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.

II. Feare of offending God, because of his mercie. 1. Pet. 1. 17. *If ye call him father, which without respect of person, iudgeth according to euery mans worke, passe the time of your dwelling here in feare.* Psal. 103. 4. *There is mercie with thee, that thou maist be feared.*

III. A base account of all worldly thinges, in respect of Christ Iesus. Phil. 3. 7. *But the things that were a vantage to me, I accounted losse for Christs sake.* 8. *Yea doublesse, I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lorde, for whome I haue counted all thinges losse, and doe iudge them to be doing, that I might winne Christ.*

IIII. The loue of God in Christ, which is like vnto death, & as a fire that cannot be quenched. Cant. 8. 6. *Loue is strong as death, yelouise is cruell as the grave, the coles thereof are fire coles, and a vehement flame.*

V. A feruent zeale to Gods glorie. Rom. 9. 3. *I would wish my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. An anguish of mind for our own sinnes and others also. Psal. 119. 136. *Mine eyes gush out with teares, because men keepe not thy law.* 2. Pet. 2. 7. *And deliuered iust Lot, being vexed with the vnclEANLY conuersation of the wicked.* 8. *For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their unlawfull deedes.*

VII. Exceeding great ioy in the holy Ghost.

Rom. 14. 17. *The kingdom of God is not meat & drinke, but righteousness, and peace, and joy in the holy Ghost.*

V I. Sanctitie of bodie, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye haue given your members servants to uncleanness, and to iniquitie, so commit iniquitie: so now give your members servants vnto righteousness in holiness.*

CHAP. 39.

Of Repentance and the fruites thereof.



Rom sanctification, Repentance is deriued: because no man can earnestly repent, except he, denying himselfe, doe hate euen from his hart, and embrace righteousness. This no man either will, or can performe, but such an one as is in the sight of God regenerated and iustified, and indued with true faith. Therefore albeit in such as are conuerted, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification. Hence also is it euident that this repentance, legall contrition being some occasion, & as it were, a preparation to true conuersion, is begotten by the
prea-

preaching of the Gospell.

Repentance is, when a sinner turneth vnto the Lord. Act. 26. 20. *He shewed first vnto them of Damascus, and at Ierusalem, and through all the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and to doe workes worthie amendment of life.* 1. Ioh. 3. 3. *Every man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as any one, by the instinct of the holy Ghost, doth purpose, will, desire, and endeavour to relinquish his former sinnes, and to become a new man. Psal. 119. 112. *I haue applied my heart to fulfill thy statutes alway, euen vnto the ende.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had seene the grace of God, was glad, and exhorted all, that with purpose of heart, they would cleane vnto the Lord.*

The fruit of Repentance is, a Christian conuersation, wherein are brought forth frutes worthie amendment of life. Matth. 3. 8. *Bring ye therefore forth fruits worthie of repentance.*

A Christian conuersation, is such a course of life, whereby we, following Christes example, doe by him, performe new obedience to God. Matt. 11. 29. *Take my yoke on you, and learne of me, that am meeke and lowly in heart: and ye shall finde rest vnto your soules.* 1. Pet. 4. 1. *For as much as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.* 1. Pet. 2. 21. *For herenunto are ye called,*

led, for Christ also suffered for vs, leauing vs an ensample that we should follow his steppes. 1. Pet. 3. 10, 11. If any man long after life, and to see good daies, let him refraine his tongue from euill, and his lippes that they speake no guile. Let him eschew euill and doe good, let him seeke peace and follow after it.

There are two parts of new obedience: the deniall of our selues, and the profession of Christ. Matth. 16. 24. If any man wil follow me, let him forsake himselfe, take vp his crosse, and follow me.

The deniall of our selues, consisteth partly in Christian warrefare, partly in the patient bearing of affliction.

C H A P. 40.

Of Christian warrefare.



Christian warrefare, is concerning the right way of fighting in the spirituall battell.

The parts thereof, are the preparation to battell, and the combat it selfe.

To the preparation, we must vse the complete armour of God. Eph. 6. 13. For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.

The parts hercof, are especially fixe. I. Truth.
II. Iustice.

II. Iustice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent praier with watching. Eph. 6. 14. *Stand therefore, and your loynes girded about with veritie, and having on the brestplate of righteousness. 15. And your feete shodde with the preparation of the Gospell of peace. 16. Above all, take the shield of faith, wherewith ye may quench all the fierie darts of the wicked. 17. And take the helmet of saluation, and the sworde of the spirit, which is the word of God. 18. And pray alwaies with all manner praier and supplication in the spirit, and watch thereunto with all perseverance and supplication for all Saintes. 1. Pet. chap. 5. vers. 8. Be sober, and watch: for your aduersarie the deuill, as a roaring lyon, walketh about, seeking whom he may deuoure.*

The combate, is a mutuall conflict of them that fight spirituallly.

The warriors, are the Tempter and the Christian souldier. Eph. 6. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darknes of this world, against spirituall wickednesses, which are in high places.*

The tempter, is the prince, or his helpers. The prince, is Satan and his angels, which are spirituall wickednesses, in high thinges. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is prouoked to commit such wickednes, as is hurt-

hurtfull to the saluation of his soule. 1. Pet. 2. 11. *Dearely beloved, I beseech you, as strangers and pilgrims absteine from fleshly lusts, which fight against the soule.*

In the souldier, two things are to be considered: his resisting and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1. Ioh. 2. 14. *I write vnto you babes, because ye haue knowne the Father: I haue written to you fathers, because ye haue knowne him that is from the beginning: I haue written to you yong men, because ye are strong, and the word of God abideth in you, and ye haue overcome the wicked.* 1. Pet. 5. 8. Eph. 6. 16. Psal. 91. 13. *Thou shalt walke upon the lyon and aspe: the yong lyon and the dragon shalt thou tread vnder feet.*

To confirme this, these preseruatiues which follow are very necessarie.

I. When thou art tempted to sinne, doe not onely absteine from it, but earnestly loue and follow after the contrarie. Ioh. 8. 44.

II. Neuer yield or consent to Satans words, whether he speake the truth, accuse falsely, or flatter dissemblingly. Ioh. 8. 44. *Ye are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murderer from the beginning, & abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his owne: for he is a lyar and the father thereof.* Mark. 1. 24. *And cried with a loud voice, and said, What haue I to doe with thee, Iesum, the sonne of the most high God. And Iesus said, holde thy peace and come*

come out of him. Act. 16. 17. *She followed Paul and vs and cryed, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation, &c.* August. Scrm. 241.

III. One temptation is to be looked for after another, and then especially, when our enemie after he hath set his snares, is at rest: for the deuill neuer maketh an ende of his malice. 1. Pet. 5. 8.

The fall is, whereby the souldier through infirmities fainteth, being subdued by the power of the enemie. Gal. 6. 1. *Brethren, if a man be fallen by occasion into any fault, ye which are spiritnall, restore such a one with the spirit of meekenes, considering thy selfe, lest thou also be tempted.*

To this appertaineth the spirituall remedie. A remedie, is a thing hauing aptnesse to restore him which is fallen, to his former estate. Gal. 6. 1.

And here two things must alwaies be thought on.

I. If there be a willing mind, euery one is accepted for that grace which he hath, not for that which he hath not. 1. Cor. 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

II. In all these things, whosoever will lead a godly life in Christ, the power of God is to be made perfect through their infirmities. 2. Cor. 12. 9. *And he said vnto me, my grace is sufficient for thee, for my power is made perfect through weakenes: very gladly therefore will I reioyce rather in mine infirmities, that the power of*
God

God may dwell in me. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.

C H A P. 41.

Of the first Assault.

Assaults are threefold.

The first is, about the Christian mans effectuell calling. The temptation is, the enterprize of the deuill to blindfolde mans mind, and to harden his heart, least the word of God should worke in him to saluation. *Matth. 13. 4. And as he sowed, some fell by the way side, and the fowles came and deuoured them vp. 5. And some fell vpon stonie ground, where they had not much earth, and anon they sprang vp, because they had no depth of earth. 6. And when the sunne rose vp, they were parched, and for lacke of rooting withered away. 7. And some fell among thornes, and the thornes sprung vp, and choked them. 19. Whensoever a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowne in his heart: & this is he which hath reeined the seede by the way side.*

A resistance in those that are called, is wrought by the spirit of God, that causeth men to lend their eares

to heare, and doth ingrasse the word in their hearts, that the immortall seede of regeneration may sprig in them. Plal. 40. 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. *Wherefore lay apart all filthinesse, and superstitie of malicioussesse, and receiue with meekenesse the worde that is grafted in you, which is able to saue your soules. 1. Per. 1. 22. Seeing your soules are purified in obeying the truth through the spirite, to loue brotherly without fauouring, loue one another with a pure heart feruently. 1. Ioh. 3. 9. Whosoener is borne of God sinneth not: for his seed remaineth in him, neither can he sinne, because he is borne of God. A resistance in those that are to be called, is when in a sincere heart they doe ioyne the worde which they haue heard with faith. Luk. 8. 15. But that which fell in good ground, are they which with an honest and good heart heare the worde and keepe it, and bring forth fruit with patience. Hab 4. 2.*

Here are certaine preseruatiues to be noted.

I. Premeditation of the power and vse of the word. Eccles. 4. 17. *Take keede to thy feete, when thou entrest into the house of the Lorde, and be more neere to heare, then to giue the sacrifice of fooles, for they knowe not that they doe euill. Chap. 5. 1. Be not rash with thy mouth, nor let thine heart be hastie to utter a thing before God: for God is in the heauen, and thou art on the earth: therefore let thy words be fewe.*

II. Diligent attention of the minde. Act. 16. 14.

III. An hungry desire of the heart. Ioh. 7. 37. *Now in the last and great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come to me & drink.*

IV. Inte-

IV. Integrity of life. Psal. 26. 6.

V. The casting away of euill affections. Iam. 1. 22. *And be ye doers of the word, and not hearers onely, deceiuing your owne soules.*

VI. The inward consent and agreement of the heart with the word preached. Act. 2. 37.

VII. An hiding of the word in the heart, lest we should sinne. Psal. 119. 11. *I haue hid thy word in mine heart, that I might not sinne against thee.*

VIII. A trembling at the presence of God in the assemblie of the Church. Esay. 66. 2. *For all these things hath mine hande made, and all these thinges haue bene, saith the Lord, and to him will I looke, euen to him that is poore, and of a contrite spirite, and trembleth at my words.* Act. 10. 33. *Then sent I for thee immediately, and thou hast well done to come: now therefore are we all here present before God, to heare all things that are commanded thee of God.*

The fall, is either a coldnesse in receiuing the word, and a neglect thereof, or else a falling into errors.

The remedie for this, is subiection, which must be made to the iudgement and censure of the brethren, and ministers. Revel. 3. 15. *I know thy works, that thou art neither cold nor hote: I would thou werest colde or hote.* Gal. 6. 2. 1. Tim. 1. 20. *Of whome is Hymeneus and Alexander, whome I haue deliuered vnto Satan, that they might learne not to blaspheme.*

C H A P. 42.

Of the second Assault.

He second assault, is concerning faith.

This temptation, is an illusion which the deuill casteth into the hearts of godly men: as when he saith, thou art not of the number of the elect: thou art not iustified: thou hast no faith: thou must certainly be condemned for thy sinnes. Math. 4.3. *Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.*

Helpes, which the deuill abuseth for the strengthening of such illusions, are these:

I. Aduersitie; as, dangers, losses, persecutions, ielousie, grieuous offences, &c. Psal. 73.12. *Loe, these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certainly, I haue clenſed mine heart in vaine, and washed mine hands in innocencie.* Iob 13.23. *Howe many are mine iniquities and sinnes? shewe me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face and takeſt me for thineemie?* 25. *Wilt thou breake a leaſe drinen to and fro? and wilt thou pursue the drie stubble?*

II. The remembrance of sinnes past. Iob 13.26. *For thou writeſt bitter things againſt me, and makeſt me*

to possesse the iniquities of my youth.

III. A feeling of death euen already at hand.

The resistance is made by a true faith, applying Christ with all his merites particularly, after this manner. I assuredly beleue that I shall not be condemned, but that I am elected, and iustified in Christ, and am out of all doubt that all my sinnes are pardoned. *Esay. 53. 11. He shall see the trauaile of his soule, and shall be satisfied: by his knowledge shall my righteous servant iustifie many: for he shall beare their iniquities. Rom. 8. 38. For I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesui our Lord.*

The preseruatiue, is in temptation, not to behold faith, but the object of faith, which is Christ. *Philip. 3. 12. Not as though I had already attained vnto it, either were already perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Iesui. 13. One thing I doe, I forget that which is behinde, and endeavour my selfe to that which is before. 14. And follow hard toward the mark, for the price of the high calling of God in Christ Iesui. Ioh. 3. 14. And as Moses lift vp the serpent in the wildernesse, so must the sonne of man be lift vp, that he that beleeneth in him, &c.*

The falling, is doubtfulness, and distrust of our election, and of Gods mercie. *Psal. 77. 6. I called to remembrance my song in the night: I communed with mine*

owne heart, and my spirit searched diligently. 7. Will the Lord absent himselfe for ever? and will he shewe no more fauour? 8. Is his mercy cleane gone for ever? doth his promise faile for euermore? So Dauid of himselfe saith, Psal. 22. 1. My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roaring?

The remedie is double.

First, the operation of the holy spirit stirring vp faith and increasing the same. Philip. 1. 6. I am perswaded of this same thing, that he that hath begun this good worke in you, will performe it vntill the day of Iesus Christ. Luk. 17. 5. And the Apostles said vnto the Lord; Increase our faith.

The second is, an holy meditation, which is manifold.

I. That it is the commandement of God that we should beleue in Christ. 1. Ioh. 3. 23. This is then his commandement, that we beleene in the name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

II. That the Euangelical promises are indefinite, & doe exclude no man, vnlesse peraduenture any man doe exclud himselfe. Esay. 55. 1. Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come, buy, and eate: come, I say, buy wine and milke without siluer, and without money. Mat. 11. 28. Come vnto me, all ye that are weary and laden, and I will ease you. Ioh. 3. 15. That whosoener beleeneth in him, should not perishe, but haue eternall life. Also the Sacra-

ments of baptisme and the Lords Supper, doe to every one leuerally applie indefinite promises, and therefore are very effectually to enforce particular assurance or plerophorie of forgiveness of sinnes.

III. That doubtfulnesse and despaire, are most grievous sinnes.

IV. That contrary to hope, men must vnder hope belecue with Abraham. Rom. 4. 18. *Which Abraham aboue hope beleued vnder hope, that he should be the father of many nations: according to that which was spoken to him, so shall thy seede be.*

V. That the mercie of God, and the merite of Christs obedience, being both God and man, are infinite. Esay. 54. 10. *For the mountains shall remooue, and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord: that hath compassiō on thee.* Psal. 103. 11. *For as high as the heauen is aboue the earth, so great is his mercie towards them that feare him.* 1. Ioh. 2. 1. *My babes, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an aduocate with the Father, Iesus Christ the Iust. 2. And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whol world.* Psal. 130. 7. *Let Israel wait on the Lord: for the Lord is mercie, and with him is great redemption.*

VI. That God measureth the obedience due vnto him, rather by the affection and desire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the flesh, saunour the things of the flesh,*

flesh, but they that are after the spirit, the thinges of the spirit. 7. Because the wisdoms of the flesh, is enimitie against God; for it is not subiect to the law of God, neither indeede can be. Rom. 7. 20. Nowe if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me. 21. I finde then by the law, that when I would doe good, euill is present with me. 22. For I delite in the Law of God, concerning the inner man. Mal. 3. 17. I will spare them, as a man spareth his sonne, that reuerenceth him.

VII. When one sinne is forgiven, all the rest are remitted also, for remission being given once, without any prescription of time, is given for ever. Rom. 11. 29. For the gifts and calling of God are without repentance. Act. 10. 43. To him also give all the Prophets witnesse, that through his name, all that beleeue in him, shall receive remission of sinnes.

VIII. That grace and faith are not taken away by falles of infirmities, but thereby are declared and made manifest. Rom. 5. 20. Moreover, the Law entered thereupon, that the offence should abound: howbeit belasse, when sinne abounded, there grace abounded much more. 2. Cor. 12. 7. And lest I should be exalted out of measure, &c. there was given unto me a prick in the flesh, the messenger of Satan to buffet me. 8. For this thing I besought the Lord chiefe, that it might depart from me. 9. He said, My grace is sufficient for thee.

IX. That all the works of God are by contrarie meanes. 2. Cor. 12. 9. My power is made perfect through weaknesse.

C H A P. 43.

Of the third Assault.



He third Assault is, concerning Sanctification.

The temptation, is a prouoking to sinne, according as the disposition of every man, and as occasion shall offer it selfe. 1. Chron. 21. 1. And Saan

stoode up against Israel, and prouoked Dauid as number Israel. 1. Sam. 13. 2. And when supper was done, the deuill had now put into the heart of Iudas Iscariot, Semons sonne, to betray him.

In this temptation, the deuill doth wonderfully diminish and extenuate those hopes, which men are about to commit, partly by abetting closely the mercie of God, and partly by covering or hiding the punishment which is due for the sinne.

Then, there are helps so further the deuill in this his temptation.

First, the flesh which lusteth against the spirit, sometimes by begetting euil motions and affections, and sometimes by overwhelming and oppressing the good intents and motions. Gal. 5. 17. For the flesh doth lust against the spirit, and the spirit against the flesh: and these are contrarie one to another, so that ye cannot do the same thinges that ye would. 19. Moreover, the workes of the flesh are manifest, which are adulterie, fornication,

nication, vncleannes, wantonnes. 20. Idolatrie, witchcraft, hatred, debate, emulation, wrath, contritions, seditions, heresies, 21. Enuie, murders, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which doe such thinges, shall not inherite the kingdome of God. Iam. 1. 14. But euery man is tempted, when he is drawne away by his owne concupiscence, and is entised.

Secondly, the world, which bringeth men to disobedience, through pleasure, profit, honour, and euill examples. Eph. 2. 3. Among whom we also had our conuersation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others. 1. Ioh. 2. 16. For all that is in the worlde, as the lusts of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Resistance, is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5. 22. But the fruit of the spirit is loue, joy, peace, long suffering, gentleness, goodness, faith, 23. Meekenes, temperance: against such there is no lawe. 24. For they that are Christe, haue crucified the flesh, with the affections and the lusts thereof. 26. Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

The preseruatiues are these, whereby men are strengthened in resisting.

1. To account no sinne, light or small. Gal. 5. 9. A little leaven doth leaven the whole lump. Rom. 6. 23. For

the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.

II. To auoid all occasions of sinne. To these rather agreeth the prouerb vsed of the plague: *longè, tardè, citò: that is, aloofe, slowly, quickly.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* Iude, vers. 23. *And others saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.*

III. To accustom thy selfe to subdue the lesser sinnes, that at the last, thou maist also overcome the greater. Rom. 13. 4.

IV. To applie thy selfe to thy appointed calling, and alway to be busily occupied about something in the same.

V. To oppose the Law, the iudgements of God, the last iudgement, the glorious presence of God, and such like, against the rebellion and loosenesse of the flesh. Prov. 28. 14. *Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euill.* Gen 39. 9. *There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: howe then can I doe this great wickednes, and so sinne against God.*

Here certaine remedies take place:

Against vniust anger, or priuate desire of reuenge. Here meditate, I. Iniuries, they happen vnto vs by the Lords appointment, for our good. 2. Sam. 16. 10.

II. God of his great good forgineth vs farre more sinnes, then it is possible for vs to forgie men. III. It is the dutie of Christiã loue, to forgie others. IIII.

We

We must not desire to destroy them, whome Christ hath redeemed by his precious blood. V. We our selues are in danger of the wrath of God, if we suffer our wrath to burne against our brother. *Forgiue* (saith he) *and it shalbe forgiven.* VI. We know not the circumstances of the facts, what the minde was, and purpose of them, against whom we swell.

Bridles, or externall remedies, are these: I. In this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. *Learn of me, for I am humble and meeke.* II. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Athenodorus* counsailed *Augustus* that he, beeing angrie, should repeat all the letters of the alphabet, or A B C, before he, against an other, did either speake or doe any thing. III. To depart out of those places where those are, with whome we are angrie. IV. To auoide contention, both in word and in deede. *Do nothing through contention.*

Remedies against those badde desires of riches, and honour. I. God doth euen in famine quicken and revive them, which feare him. *Psal. 33. 18, 19. The eye of the Lord is vpon them that feare him, to deliuer their soules from death, and to preserve them from famine.* II. Godlinesse is great gayne, if the mind of man can be therewith content. *1. Tim. 6. 6.* III. We doe waite and looke for the resurrection of the bodie, and eternall life: therefore we should not take such carking care for this present mortall life. IV.

We

We are seruants in our fathers house, therefore looke what is conuenient for vs, that will he louingly bestowe vpon vs. V. The palpable blindnes of an ambitious minde, desireth to be set aloft, that he may haue the greater downe-fall: and he feareth to be humbled, leaſt he ſhould not be exalted. VI. Adam when hee would needes be check-mate with God, did bring both himſelfe, and his poſterity head-long to deſtruction. VII. He is a verie ambitious robbe-God, which deſireth to take that commendation to himſelfe, which is appropriate onely to the Lord.

Preſeruatiues againſt the deſires of the fleſh. I. He that will be Chriſts diſciple, muſt euery day take vp his croſſe. Luk. 9. 23. II. They which are according to the ſpirit, ſayour of ſuch thing as are according to the ſpirit. Rom. 8. 5. III. We ought to behaue our ſelues as citizens of the kingdome of heauen. Philip. 3. 20. IV. We are the temple of God. 1. Cor. 3. 6. Our members they are the members of Chriſt. 1. Cor. 6. 15. And we haue dwelling within vs the ſpirit of Chriſt, which we ſhould not grieue. Eph. 4. 30. Concerning this, looke mote in the explication of the ſeuenth Commandement.

In this tentation the fall is, when a man beeing preuented, falleth into ſome offence. Gal. 6. 1.

Here Satan doth wonderfully aggrauate the offence committed, and doth accuſe and terrifie the offender with the iudgements of God. Matth. 27. 3. *Then when Iuda which betrayed him, ſawe that he was*

condemned, he repented himselfe, and brought againe the thirtie pecies of siluer, to the chiefe priests and elders, 4. Saying, I haue sinned, betraying the innocent bloods: but they said, What is that to vs? see thou to it. 5. And when he had cast downe the siluer pecies in the Temple, he departed, and went and hanged himselfe.

The remedie is, a renewed repentance, the beginning whereof is sorow in regard of God, for the same sinne, the fruits herof are especially seuen; 2. Cor. 7. 9. Now I reioyce not that ye were sorie, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs. 10. For godly sorrow causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death. 11. For behold, this thing that ye haue bin godly sorie, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, howe great desire: yea, what zeale: yea, what punishment: in all things ye haue forced your selues, that ye are pure in this matter.

I. A desyre of doing well.

II. An apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal. 32. 5. Then I acknowledged my sinne vnto thee, neither hid I mine iniquities: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou shalt forgauest the punishment of my sinne. 2. Sam. 12. 13. Then David said vnto Nathan, I haue sinned against the Lord: and Nathan said vnto David, The Lord also hath put away thy sinne, thou shalt not die.

III. Indignation against a mans selfe, for his offence.

offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal. 130. 3. *If thou straightly markest iniquities, O Lord, who shall stand?*

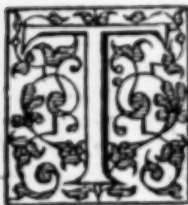
V. A desire to be fully reuened, and to be deliuered from sinne.

VI. A feruent zeale to loue God, and to embrace and keepe all his commandements.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAP. 44.

Of the patient bearing of the Crosse.



He patient bearing of the crosse, teacheth how Christians should vndergoe the burden.

The Crosse, is a certaine measure of afflictions, appointed by God, to every one of the faithful. Math. 16. 24. *If any man will followe me, let him forsake himselfe, take vp his crosse, and follow me.* Coloss. 1. 24. *Nowe reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodie sake, which is the Church.*

We ought to take vp this Crosse willingly, euen with

with both hands, when it shall please God to lay it vpon vs.

And after we haue taken it vp, we must beare it with patience and perseuerance. Coloss. 1. 11. *Strengthened with all might, through his glorious power, vnto all patience, and long suffering with ioyfulness.* Luk. 21. 19. *Possesse your soule with patience.*

The preseruatiues of patience, are:

I. Strength by the holy Ghost. Phil. 4. 13. *I am able to doe all thinges through the helpe of Christ, which strengtheneth me.* Philip. 1. 20. *It is giuen to you for Christ, that not onely ye should beleue in him, but also suffer for his sake.*

II. An holy Meditation, which is manifold:

I. That the afflictions of the faithfull, come not by chance. but by the counsell and prouidence of God, which dispoeth all things in a most excellent sort. Gen. 45. 4, 5. *It was God that sent Ioseph into Egypt.* 2. Sam. 16. 10. *The Lord biddeth Shemei curse David.* Psal. 119. 71. *It was good for me, that I was afflicted, that I might learne thy statutes.* Hence is it euident, that afflictions to the godly are ineuitable. Act. 14. 21. *By many afflictions you must enter into the kingdome of God.* Matth. 7. 14. *The gate is straight, and the way narrow that leadeth vnto life, and few there be that finde it.* Ioh. 16. 20. *In the world ye shall haue troubles.*

II. That albeit afflictions are grieuous, yet are they good and profitable. For they are helps, whereby men being humbled for their sinnes before God, obtaine peace, and holinesse of life. 2. Cor. 1. 9. *We re-*
coined

ceined sentence of death in our selues, because we should
 not trust in our selues, but in God, which raiseth the dead.
 Esay. 26. 18. Lord, in trouble haue they visited thee, they
 poured out a prayer, when thy chastening was upon them.
 Hof. 5. 15. I will goe, and returne to my place, till they ac-
 knowledge their fault, and seeke me: in their affliction
 they will seeke me diligently. Psal. 78. 34. When he slue
 them, they sought him, and they returned, and they
 sought God earnestly. Ier. 31. 18. I haue heard Ephraim la-
 menting thus, Thou hast corrected me, and I was chast-
 sed as an untamed calfe: conuert thou me, and I shall be
 conuerted. Heb. 12. 11. No chastisement for the present,
 seemeth ioyous, but grievous: but afterwarde, it bringeth
 the quiet fruit of righteousness vnto the, which are thereby
 exercised. Psal. 30. 5. Weeping may abide at euening, but
 ioy commeth in the morning. Ioh. 15. 2. Euery branch
 that beareth fruit he purgeth it, that it may bring forth
 more fruit. 1. Pet. 1. 6. Wherein ye reioyce, though nowe
 for a season (if neede require) ye are in heavines, through
 many tentations. 2. Cor. 1. 4. The God of all comfort,
 which comforteth vs in all our tribulations, that we may
 be able to comfort them which are in any affliction, by
 the comfort wherewith we our selues are comforted of
 God. Rom. 5. 3. We glorie in afflictions, knowing that af-
 fliction bringeth patience. Hebr. 2. 10. He did consecrate
 the Prince of their saluation through affliction. We per-
 mit chirurgeons that they should both binde vs ly-
 ing diseased in our beddes, and seare vs with hote
 yrons, yea launch and search our members with ra-
 sors: and lastly, wee sende them away vsually with
 friendly

friendly and kinde speeches, and often with a golden fee for their thus handling vs. Shall we then suffer so many thinges of a chirurgeon to cure a bodily disease, and will wee not giue God leaue to cure by afflictions the most festered diseases of our sick soules?

By this also may wee gather, that the afflictions of the godly are signes of their adoption. Hebr. 12. 6. *Whome the Lord loueth, he chasteneth, and he scourgeth euery sonne that he receiveth.* 7. *If ye endure chastisement, God offereth himselfe vnto you, as vnto sonnes.*

And that they are to them, the Kings hie way to heauen. Iam. 1. 12. *Blessed is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lorde hath promised to them, that loue him.* 2. Corinth. 4. 17. *For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of glorie.*

III. That God hath promised fauour, mitigation of punishment, his presence, and deliuerance. Phil. 1. 29. 1. Cor. 10. 13. *God is faithfull, who will not suffer you to be tempted aboue measure, but with temptation will giue deliuerance.* 2. Sam. 7. 14. Psal. 30. 15. *Call vpon me in time of trouble, and I will deliuer thee, and thou shalt glorifie me.* Psal. 121. 4. *He that keepeth Israel will neither slumler nor sleepe.* Esay. 43. 2. *When thou passest through the waters, I wil be with thee, and through the floodes that they doe not ouerslowe thee: when thou walkest thorough the verie fire, thou shalt not be*

be burnt, neither shall the flame kindle vpon thee: 3. For I am the Lorde thy God, the holy one of Israel thy Saviour.

IV. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. *Reioyce, that ye are partakers of the afflictions of Christ.* 2. Cor. 4. 10. *Euerywhere wee beare about in our bodie the dying of Christ, that the life of Iesus might also be made manifest in our bodies.* Col. 1. 21.

V. That the Angels are readie to defend such as feare God. Psal. 34. 8. 2. King. 6. 16. *Feare not, there are more with vs then against vs.*

CHAP. 45.

Of the calling vpon God.

THus much concerning the deniall of our selues, nowe followeth the profession of Christ. In which we consider either Christ himselfe, or his members: namely, the faithfull. Matth. 23. 40. *Vere-ly, I say vnto you, in as much as ye did it to one of the least of my brethren, ye did it vnto me.*

That profession which directly concerneth Christ, is either continuall, or onely in the time of danger.

Con-

Continuall, is the calling vpon the Name of God, and ought euer to be performed of vs, in the Name of Christ Iesus our Mediatour. 1. Corinth. 1. 2. *To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, in euery place, both their Lord and ours.* Act. 9. 14. *He hath authoritie from the high priest, to binde all that call vpon thy name.* Col. 3. 17. *Whatsoeuer ye shall doe in word or in deede, doe it in the Name of the Lord Iesus, giuing thanks to God, and the Father by him.*

The calling vpon Gods name, is by prayer or thankesgiuing. Phil. 4. 6. *In all things let your requests be shewed vnto God, in prayer and supplication, with giuing of thanks.*

Prayer hath two partes. Petition, and Assent. Mark. 11. 24. *I say vnto you, whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.*

Petition, is the first part of prayer, whereby we, according to the rule of Gods worde, aske his helpe, for the obtaining of such necessities as we want. 1. Ioh. 5. 14. *This is the assurance that we haue in him, that if wee aske any thing according to his will, he beareth vs.*

In euery petition, we must expresse two things: I. A sense of our wantes. II. A desire of the grace of God to supplie those wants. 1. Sam. 1. 10. *She was troubled in her minde, and prayed vnto the Lord, and wept sore.* Dan. 9. 4. *And I praied to the Lord my God, and made my confession, saying, 5. We haue sinned;*

and haue committed iniquitie, &c. 16. O Lord, according to thy righteousnessse, I beseech thee, let thine anger and thy wrath be turned from thy citie Ierusalem, &c. to the 20. verse. Psal. 130. 1. Out of the deepe I called to thee, O Lord. 1. Sam. 1. 15. Then Hannah answered and said, Nay my lord, but I am a woman troubled in spirit: I haue drunken neither wine, nor strong drinke, but haue powred out my soule before the Lorde, &c. to the 16. verse. Psal. 143. 6. I stretch forth mine handes vnto thee, my soule desireth after thee, as the thirſtie lande.

Assent, is the second part of prayer, whereby wee belecue, and professe it before God, that he, in his due time, will graunt vnto vs those our requests, which before we haue made vnto his Maiestie. 1. Ioh. 5. 14, 15. This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs. And if we know that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions; that we haue desired of him. Matth. 6. 13. Lead vs not into temptation, but deliuer vs from euill. For thine is the kingdom, thine is the power, and thine is the glorie, for euer and euer, Amen.

As for the faithfull, howsoeuer they in their prayers, bewray many infirmities: yet no doubt, they haue a notable sense of Gods fauour, especially, when they pray zealously, and often vnto the Lord. Iam. 5. 16. Pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be seruent. Luk. 1. 13. The Angel said vnto him, Feare not,

not, Zacharias: for thy prayer is heard. Ionah 4. 1. *It displeased Ionah exceedingly, and he was angrie. 2. And Ionah prayed vnto the Lorde, and saide, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented us to flee vnto Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill. Rom. 8. 26. Gen. 19. 18. Lot said vnto them, doe not so, I pray you, my lords. &c. Psal. 6. 1. O Lord, rebuke me not in thine anger, neither chastise me in thy wrath, &c. vers. 2, 3, 4, 5. Psal. 8. 9. Psal. 20. 3. Psal. 35. 9. 18. 28. Psal. 16. 7.*

Thankesgiuing, is a calling vpon Gods name, whereby we, with ioy, and gladnesse of heart, doe praise God for his benefits eyther receiued, or promised. Psal. 45. 1. *Mine heart will utter forth a good matter, I will intreat in my words of the King: my tongue is as the penne of a swift writer. Eph. 5. 20. Giuing thanks alwaies for all thinges vnto God, euen the Father, in the Name of our Lord Iesus Christ. Psal. 36. 8, 9. How excellent is thy mercie, O God? therefore the children of men trust vnder the shadow of thy wings. They shalbe satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures. Coloss. 3. 16.*

C H A P. 46.

Of Christian Apologie, and Martyrdome.

He profession of Christ in dangers, is eyther in word, or deede.

Profession in word, is called Christian Apologie, or the confession of Christ. Rom. 10. 10. *With the heart, man beleeueth vnto righteousness: and with the mouth, man confesseth to saluation. Psal. 22. 23. I will declare thy name vnto my brethren: in the middes of the Congregation will I praise thee.*

Christian Apologie, is the profession of Christ in word, when as we are readie with feare, and meekenesse, to confesse the truth of Christian religion, so often as neede requireth, and the glorie of God is endangered, euen before vnbeleeuers, especially, if they be not past all hope of repentance. 1. Pet. 3. 15.

Sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euery man, that asketh you a reason of the hope that is in you: 16. And that with meekenes and reuerence, hauing a good conscience, that when they speake euill of you, as of euill doers, they may be ashamed, which blame your good conuersation in Christ. Act. 7. the whole chap. Steuen there maketh an Apologie

logic for himselfe. Matth. 7. 6. *Give not that which is holy to dogges, nor cast your pearles before swine: least they tread them vnder their feete, and turning againe, all to rent you.*

Profession, which is in deede, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doth, for the doctrine of faith, for iustice, and for the saluation of his brethren, vndergoe the punishment of death, imposed vpon him by the aduersaries of Christ Iesus. Mark. 6. 18, 27, 28. *Iohn told Herod, It is not lawfull for thee to haue thy brothers wife. And immediately the King sent the hangman, and gaue him charge, that his head should be brought: so he went, and beheaded him in the prison. 2. Cor. 12. 15. I will most gladly bestowe, and be bestowed for your soules, though the more I loue you, the lesse am I loued.*

Notwithstanding, it is lawfull for Christians to flie in persecution, if they finde themselues not sufficiently resolu'd, and strengthened by Gods spirite to stand. Matth. 10. 23. *When they persecute you in one citie, flee into another. Verely, I say vnto you, ye shall not haue finished all the cities of Israel, till the Sonne of man come. Ioh. 10. 39. Againe they studied to apprehend him, but he escaped out of their bandes. Act. 9. 30. When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus. 1. King. 18. 23. Was it not tolde my lord, what I did, when Iesabel slew the Prophets of the Lord, how I bid an hundreth men of the Lords Prophets, by fifties in a cane, and fedde them with bread and water?*

Act. 20. 22. Nowe beholde, I goe bound in the Spirite vnto Ierusalem, and knowe not what thinges shall come vnto me there.

CHAP. 47.

Of Edification, and Almes among the faithfull.



That profession of Christ, which concerneth his members, namely, the Saintes and faithfull ones, is eyther Edification, or Almes.

Edification, is euery particular dutie towards our brethren, whereby they are furthered, either to growe vp in Christ, or else are more surely vnited to him. Rom. 14. 19. *Let vs follow those things which concerne peace, and wherewith one may edifie another.*

To Edification, these things which followe appertaine.

I. To giue good example. Matth. 5. 16. *Let your light so shine before me, that they may see your good workes and glorifie your Father which is in heauen.* 1. Pet. 2. 12. *Haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of thy visitation.*

II. To exhort. Heb. 3. 13. *Exhort one another daily, while*

while it is called to day, least any of you be hardened thorough the deceitfulness of sinne. Rom. 1. 12. That I might be comforted together with you through our mutuall faith, both yours and mine.

III. To comfort. 1. Thess. 5. 14. Comfort the feeble minded, beare with the weak: be patient towards all men. 1. Cor. 13. 16. Acknowledge your faults one to another, and pray one for another, that ye may be healed. 20. He that conuerteth a sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes. 1. Thess. 4. 18. Comfort your selues one another, with these words.

IIII. To admonish. Rom. 15. 14. I myselfe am persuaded of you, brethren, that ye also are full of goodnes, and filled with all knowledge: and are able to admonish one another. 1. Thess. 5. 14. We desire you, brethren, admonish them that are unruly.

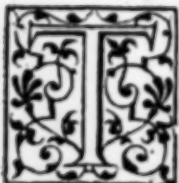
They shall obserue an holy manner of admonition, who in the spirite of meekenesse, and, as it were, guiltie of the like infirmitie themselves, doe admonish foorthwith all their brethren of such faults, as they certainly know by them, and that out of Gods word. Gal. 6. 1. Brethren, if any man by occasion be fallen into any fault, ye, which are spirituall, restore such an one in the spirite of meekenesse, considering thy selfe, least thou also be tempted. Matth. 5. 7. Thou hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to take the mote out of thy brothers eye. 2. Tim. 4. 2. Preach the worde: be instant in season and out of season: improve, rebuke, exhort, with all long suffering

and doctrine. Matth. 18. 15. *If thy brother trespass against thee, goe, and tell him his fault betwene thee and him alone: if he heare thee, thou hast wonne thy brother.* Rom. 15. 14. 2. Tim. 4. 2. Leuit. 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.*

Reliefe peculiar to the godly among themselves, is a duetic, whereby the rich doe out of their plentie supplie the wantes of the poore, both according to their abilitie, and sometimes beyond their abilitie. 2. Cor. 8. 3. *To their power (I beare record) yea, beyond their power they were willing.* Act. 2. 44, 45. *All that beleemed were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as every one had neede.*

CHAP. 48.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the elect, after this life.



He fourth degree of the declaration of Gods loue, is Glorification. Rom. 8. 30.

Glorification, is the perfect transforming of the Saints into the image of the Sonne of God. Phil. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious body,*

body, according to the working, whereby he is able euen to subdue all things vnto himselfe. 1. Cor. 15. 44. It is sowne a naturall bodie, and is raised a spirituall bodie: there is a naturall bodie, and there is a spirituall body. 45. And it is also written, The first man Adam was made a lining soule: the last Adam was made a quickening spirite. 49. And as wee haue borne the image of the earthly, so shall we beare the image of the beauenly. Psal. 17. 15. I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.

The beginning of glorification, is in death, but it is not accomplished and made perfect, before the last day of iudgement.

The death of the Elect, is but a sleepe in Christ, ^a whereby the bodie and soule is seuered. The bodie, ^b that after corruption it may rise to greater glorie. The soule, that it ^c being fully sanctified, may ^d immediately, after departure from the bodie, be transported into the kingdom of heauen. ^e 1. Cor. 15. 18. If Christ be not raised, they which are asleepe in Christ, are perished. Act. 7. 60. When he had thus spoken, he slept. ^f 1. Cor. 15. 36. O foole, that which thou sowest is not quickned, except it die. ^g Reuel. 21. 27. There shall enter into it, none vncleane thing, neither what soeuer worketh abomination or lyes: but they which are written in the Lambs booke of life. Rom. 7. 25. I my selfe in my minde serue the lawe of God, but in my flesh the lawe of sinne. ^h Luk. 23. 42. He saide to Iesus, Lords, remember me, when thou comest into thy kingdome. 43. Then Iesus saide

saide to him, this day shalt thou be with me in Paradise. Reuel. 14. 13. Then I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in the Lorde. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

Against the feare of death, note these preseruatues:

I. Death, it freeeth the godly from the tyrannie of Satan, sinne, the world, the flesh, and eternall damnation, yea, from infinite both perils and losses, and doth place vs both safe & happie, vnder the shadow, as it were, of Christs winges.

II. Christ by his death, hath sanctified vnto vs both death and the graue.

III. Christ is both in life and death, gaine to the godly. Phil. 1. 12.

IIII. Those consolations which the spirite of Christ doth suggest to the soules of the faithfull, doe by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of God, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies, we shalbe clothed with glorie. 2. Cor. 5. 1.

VII. The stings of death, namely, sinne, is then so taken away, as that that *serpent* can no more hurt vs. 1. Cor. 15. 55. *O death, where is thy sting! O graue, where is thy victorie!* Heb. 2. 15. *That he might deliuer all them, which for feare of death, were all their life time subiect to bondage.*

VIII. We

VIII. We should not so much thinke of our death, as to take an exact account of our life. For that man can not die ill, who hath liued well: and he seldome dieth well, thar hath liued badly.

IX. The Angels, they stand at our elbows, that so soone as a Saint departeth, they may with all speede, immediatly transport his soule into heauen.

Soules beeing once in heauen, remaine there till the last day of iudgement, where they partly magnifie the Name of God, and partly doe waite, and pray for the consummation of the kingdome of glorie, and full felicitie in bodie and soule. Reuel. 5. 8. *And when he had taken the booke, the foure beastes, and the foure and twentie Elders fell downe before the Lamb, hauing euery one harpes, and golden vials full of odours, which are the praiers of the Saints. 9. And they sang a new song, saying, Thou art worthie to take the booke, and to open the scales therof: because thou wast killed, and hast redeemed vs to God, by thy blood, out of euery kinred, and tongue, and people, and nation. Reuel. 14. 2. I heard a be voyce of harpers harping with their harpes. 3. And they sung, as it were, a new song before the throne: and they cried with a loud voyce, saying, How long, Lord, holy and true? dost not thou indge and avenge our blood on them that dwell on the earth?*

C H A P. 49.

*Of the estate of the Elect, at the last
day of iudgement.*



He last day of iudgement shall be on this manner.

I. Immediately before the comming of Christ, *the powers of heauen shall be shaken: the Sunne and Moone shall be darkened, and the starres shal seeme to fall from heauen: *at which sight, the Elect then liuing shall reioyce, but the reprobate shall shake every ioynt of them. * Matth. 24. 29. *Immediately after the tribulation of those daies, shall the Sunne be darkened, and the moone shall not giue her light, the starres shall fall from heauen, and the powers of heauen shall be shaken: 30. And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the clouds of heauen, with power and great glorie.* * Luk. 21. 26. *Mens hearts shall faile them for feare, and for looking after those things, which shall come on the world. 28. And when these things beginne to come to passe, then looke up, and lift up your heads, for your redemption draweth neere.* 2. Tim. 4. 8. *Hence forth is laid up for me the crowne of righteousness, which the Lord, the righteous iudge shall giue me at that day: and*
not

not to me onely, but vnto all them also that loue his appearing.

II. Then the heauens, beeing all set on fire, shall with a noise, like to that of chariot wheelles, suddenly passe away, and the elements, with the earth, and all therein, shall be dissolued with fire. 2. Pet. 3. 12. *Looking for, and hasting vnto the comming of the day of God, by which the heauens beeing set on fire shalbe dissolued, and the elements shall melt with heate.* 13. *But we looke for new heauens, and a newe earth, according to his promise, wherein dwelleth all righteousness.*

At the same time, when as all these things shall come to passe, ^a the sound of the last trumpet shalbe heard, sounded by the Archangell. ^b And Christ shall come suddenly in the cloudes, with power, and glorie, and a great traine of Angels. ^c Matth. 24. 31. *And he shall sende his Angels with a great sound of a trumpet.* 1. Thess. 4. 16. *The Lord himselfe shall descend from heauen with a shout, euen with the voyce of the Archangell, and with the trumpet of God: and the dead in Christ shal rise first.* ^d Mat. 24. 30. 1. Thess. 4. 17. *Then shall we, which liue and remaine, be caught up with them also in the clouds, to meete the Lord in the ayre, and so shal we euer be with the Lord.* }

III. Now at the sound of the trumpet, the Eleſt, which were dead, shall arise with their bodies: and those very bodies, which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the soules of them shall descend from heauen, and be brought againe
into

into those bodies. As for ^a them, which then shall be alieue, they shall be changed in the twineckling of an eye, and this mutation shall be in steade of death. And at that time, the bodies shall receiue their full redemption: ^b and all the bodies of the Elect shall be made like the glorious bodie of Christ Iesus, and therefore shall be spirituall, immortall, glorious, and free from all infirmitie. ^a Cor. 15. 52. *We shall not all sleepe, but we shall be changed in a moment, in the twinkling of an eye, at the last trumpet.* ^b 43. *It is sowne in dishonour, it is raised in honour: it is sowne in weakenes, it is raised in power.* 44. *It is sowne a naturall bodie, it is raised a spirituall bodie, &c.*

IIII. Last of all, when they are all conuened before the tribunall seate of Christ, he will forthwith placethe Elect, seuered from the reprobate, and taken vp into the ayre, at his right hande, and to them beeing written in the booke of life, wil he pronounce this sentence: *Come ye blessed of my Father, possesse the kingdome prepared for you from the foundations of the worlde.* Matth. 25. 33. *He shall set the sheepe on his right hand, and the goats on the left.* 1. Thess. 4. 17. Revel. 20. 12. *Whosoener was not founde written in the booke of life, was cast into the lake of fire.*

C H A P. 50.

*Of the estate of the Elect after
iudgement.*

He last iudgement beeing once finished, the Elect shall enioye immediately blessednesse in the kingdome of heauen.

Blessednes is that, whereby God himselfe is all in all his Elect. 1. Corinth. 15. 28. *When all things shall be subdued to him, then*

shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all. And it is the rewarde of good workes, not because workes can merite, but by reason of Gods fauour, who thus accepteth workes, & that in respect of the merite of Christs righteousnes imputed to the Elect. Ro. 6. 23. *The wages of sinne is death, but eternal life is the gift of God, through Iesus Christ our Lord.* 2. Tim. 4. 8. Rev. 22. 12. *Behold, I come shortly, and my reward is with me, to give enery man according as his worke shall be.*

Blessednes hath two parts: Eternall life, and perfect glorie.

Eternall life, is that fellowship with God, whereby God himselfe, is, through the Lambe Christ, life vnto the Elect. For in the kingdome of heauen, the Elect shall not neede meate, drinke, sleepe,
ayre,

ayre, heate, cold, phisicke, apparell, or the light of the Sunne and moone: ^b but in place of all these, shall they haue in them Gods Spirit, by which immediately they shall be quickned for euer. * Ioh. 14. 23. *If any man loue me, he will keepe my worde, and my Father will loue him, and we will come vnto him, and dwell with him.* 1. Ioh. 4. 15. *Who soeuer confesseth that Iesus Christ is the Sonne of God, God dwelleth in him, and he in God.* Reuel. 21. 3. *And I heard a voyce, saying. Beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.* 23. *And that citie hath no neede of Sunne, or moone to shine in it: for the glory of God did light it, & the lāb is the light of it.* Rev. 22. 2. *In the mids of the streete of it, and of eyther side of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.* 5. *And there shall be no night there, and they neede no candle, nor light of the sunne: for the Lord giueth them light, and they shall reigne for euermore.* 1. Cor. 15. 45. Rom. 8. 11. *If the spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirite dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they shall be in a farre better estate then any heart can wish. This glory cōsisteth in three points. I. In that they shal stil behold the face of God, which is his glorie and maiestie. Reuel. 22. 4. *And they shall see his face, and his name shall be in their*

their foreheads. Psal. 17. 15. *I will behold thy face in right cōsnes, and when I awake, I shall be satisfied with thine anger.* II. In that they shall be most like to Christ, namely, iust, holy, vncorruptible, glorious, honourable, excellent, beautifull, strong, mightie, and nimble. 1. Ioh. 3. 2. *Dearely beloved, nowe are we the sonnes of God, but yet it doth not appeare what we shal be; and wee knowe that when he shall appeare, we shall be like him: for we shall see him as he is.* Philip. 3. 21. *Who shall change our vile boode, that it may be fashioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things to himselfe.* III. They shall inherit the kingdome of heauen, yea, the newe heauens, and newe earth shall be their inheritance. 1. Pet. 1. 4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reserved in heauen for you.* Matth. 25. 34. *Then shall the King say to them on his right hand, Come ye blessed of my Father, possesse a kingdome prepared for you, before the foundations of the world were laide.* Revel. 5. 10. *Thou hast made vs vnto our God, Kings and Priestes, and we shall reigne on the earth.* Revel. 21. 7. *He that ouercommeth, shall inherite all things, and I will be his God, and he shall be my sonne.*

The fruit that commeth from both these parts of blessednes, is of two sorts: Eternall ioye, and the perfect seruice of God. Psal. 16. 11. *Thou wilt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.* Psal. 36. 8. *They shall be satisfied with the fatnesse of thine house,*

and thou shalt give them drinke out of the riuer of thy pleasures. 9. For with thee is the well of life, and in thy light shall we see light.

The parts of Gods seruice, are Praise, and Thanksgiuing. Reuel. 21. 3. And I heard a great voyce out of heauen, saying, beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them. Chapter 5. 12. Saying with a loud voyce, Worthy is the Lambe that was killed, to receiue power, and riches, and wisdom, and strength, and honour, and glorie, and praise, &c. 12. Chapter 11. 17. The foure and twentie Elders which sat before God on their seates, fell vpon their faces, and worshipped God, saying, We giue thee thanks, Lord God Almighty, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

The manner of performing this seruice, is to worship God by God himselfe immediatly. In heauen there shall neither be Temple, ceremonie, nor Sacrament, but all these wants shall God himselfe supplie together with the Lambe, that is, Christ. Reuel. 21. 22. I saw no Temple therein, for the Lord God Almighty, and the Lambe are the Temple of it.

This seruice shall be daily, and without intermission. Reuel. 7. 15. They are in the presence of the throne of God, and serue him day and night in his Temple.

A Corol.

*A corollarie, or the last
conclusion.*



THus God, in sauing the Elect, doeth clearly set forth his Iustice and Mercie. His Iustice, in that he punished the sinnes of the Elect, in his Sonnes owne person. His Mercie, in that he pardoned their sinne, for the merites of his Sorine. Eph. 1. 18. *That the eyes of your understanding may be lightened, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints, 19. And what is the exceeding greatnes of his power towards vs, which beleeue, according to the working of his mightie power, 20. Which he wrought in Christ. Chapter 3. 18. That ye may be able to comprehend with all Saintes, what is the breadth, and length, and depth, and height: 19. And to know the loue of Christ.*

All these things the Lord himselfe hath thus decreed, and in his goodtime will accomplish them, to the glorious praise of his Name. Prov. 16. 4. *The Lord hath made all things for his owne sake: yea euen the wicked for the day of euill.*

C H A P. 51.

CONCERNING THE ORDER
 of the causes of saluation according
 to the doctrine of the Church
 of Rome.



Here are two things requisite
 to obtaine saluation: Prede-
 stination, and the Execution
 thereof

Predestination, is a fore-
 ordaining of the reasonable
 creature to grace in this life,
 and glory in the life to come.
 Sebast. Cattaneus Enchirid. tract. 1. chap. last.

This in regard of the first effects thereof, which
 are, vocation, election, and ordination to eternall
 life, hath the cause of it in God, namely his will: but
 in regard of the last effect, which is, the execution of
 such an ordinance, and the obtaining of eternall life,
 it hath the cause of it from man, because according
 to the common opinion, Gods predestination is by
 reason of workes foreseene in men, that is, God doth
 therefore predestinate, or reiect some man, because
 he foreseeth that he will well or badly vse his grace.
 But for the more euident declaration of this, these
 seuen conclusions must be set downe.

- I. The Predestination, and Reprobation of God,
 doe

doe not conſtraine or inforce any neceſſitie vpon the will of man.

II. God hath predeſtinated all men, that is, he hath appointed and diſpoſed all men, ſo as they might obtaine eternall ſaluation.

III. Man is neither by neceſſity nor chance ſaued or condemned, but voluntarily.

IIII. God hath predeſtinated ſome, other hath he reieſted.

V. Thoſe whome God hath predeſtinated by his abſolute predeſtination, which can not be loſt, they ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which being according to preſent iuſtice, may be loſt by ſome mortall ſinne which followeth, are not infallibly ſaued, but oftentimes ſuch are condemned, and looſe their crowne and glory. Hence ariſeth that poſition of theirs, that he which is iuſtified may be a reprobate, and periſh eternally. Torrenſis Aug. Confeſſ. 2. book. 4 chap. 20. ſect. Therefore predeſtination is not certain, ſeeing it may be loſt.

VI. God alone doeth knowe the certain and ſet number of them which are predeſtinate.

VII. There is one ſet number of them which are predeſtinate, or reprooued, and that can neither be increaſed nor diminished.

The execution of predeſtination, is either in infants, or thoſe of yeeres of diſcretion.

Concerning infants, the merit of Chriſt is applied vnto them, by baptiſme rightly adminiſtered: ſo that

whatsoever in originall corruption, may truly and properly be accounted for sinne, it is not onely, as I may say, not pared away, or not imputed, but viterly taken away. For there is nothing that God can hate in such as are renewed. Concil. Trid. 5. sect. 5. Can.

Neuerthelesse, they are vrged to confesse, that there remaineth yet in such as are baptized concupiscence, or the reliques of sinne. The which seeing it is left in men for them to wrestle withall, it hath not power to hurt such as yeeld not vnto it.

The execution of Predelstination in such as are of riper yeeres, hath sixe degrees.

The first is vocation, whereby men, not for their owne merites, but by Gods preuenting grace through Christ, are called to turne vnto God.

The second is, a preparation to righteousness, whereby men, through the inherent power of free-will, doe applie themselves to iustification, after that the same power is stirred vp by the holy Ghost. For free-will is onely somewhat diminished, and not exingished: and therefore so soone as the holy Ghost toucheth, and enlighteneth the heart, it worketh together with the same spirite, freely assenting vnto the same. This preparation hath seuen degrees. Bick. 4. booke. 14. dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are declared concerning God, and his will, reuealed in the word of God.

This

This is the foundation of iustification, and prepareth the heart: because it stirreth vp free-will that it may affect the heart with those motions by which it is prepared to iustification.

I. The act of faith is, to apprehend the ouglines of sinne, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

From these ariseth a certaine disposition, which hath annexed vnto it, the *merite of congruities*, yet not immediate nor sufficient, but imperfect.

IIII. At the length, faith returneth to the contemplation of Gods mercies, and beleueth that God is readie to forgive sinnes by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to desire and to wait on God, as the chiefest good.

VI. Out of this act of hope ariseth loue, whereby God is loued aboue all things in the world.

VII. After this loue followeth a newe dislike, and detestation of sinne, not so much in regarde of feare of the punishment in hell fire, as in regarde of the offence to God who is simply loued more then all other things.

VIII. After all these, followeth a purpose of amendment of life: and here comes in the merit of co-

gruitie, that is, sufficient: or else, the immediate, sufficient and last disposition before the infusion of grace.

The third degree of predestination, is the first iustification whereby men of vniust are made iust, not onely through the remission of their sinnes, but also by a sanctification of the inward man, by his voluntarie receiuing of grace, and gifts.

The efficient cause of this iustification, is the mercie of God, and the meritorious passion of our Saviour Christ, whereby he purchased iustification for men. The instrumentall cause is baptism. The formall cause is not that iustice, which was inherent in Christ, but which he infuseth into man: and that is especially hope, and charitie.

The fourth degree, is the second iustification whereby men are of iust, made more iust: the cause hereof is faith, ioyned with good works.

It is possible for such as are renewed, to keepe the commandements: And therefore it is false that a iust man committeth so much as a venial sinne in his best actions, much lesse, that he deserueth eternall death for the same.

The fift degree, is the reparation of a sinner by the sacrament of Penance. The which is, as it were, the second boorde after a shipwracke. The cause why this reparation is necessarie, is, because men loose the grace of iustification by every mortall sinne.

The last degree, is the fruit of iustification, namely,

ly, the glorie of eternall life, the which, workes done in grace, doe *ex condigno* condignly merite, of sufficient worthines.

Condigne merite is, when as the rewarde is after such sort due, as that if it be not giuen, iniustice wil be committed. This by the rigour of iustice is due.

Two conditions are requisite to make a merit. I. That a reward should by some compact or bargaine be due: And this condition is in works, in regarde of God. For God in the Scriptures hath promised a rewarde to such as worke well. II. That besides this compact whereby the debter is bound, there should be also some worthines in the worke, or some proportion of the worke to the reward.

The worthines or dignity of the work, dependeth I. on Christ, because Christ did not onely merit that his owne proper actions should be meritorious, but the actions also of his members. II. On the holy Ghost. For the holy Ghost doth inspire, excite, and mooue men to doe. III. On an Habitually grace, which is a certaine participation of the diuine essence.

Thus much concerning the degrees of executing Predestination. Now followeth the applying of Predestination particularly to the persons of men.

No man, so long as he liueth in this mortall life, ought so much to presume on the secret mysterie of Gods predestination, as to determine vndoubtedly that he is in the number of them whome God hath ordained to eternall happinesse. For no man, without
espe-

especiall revelation can knowe, whome God hath chosen to be his heires. *Self. 6.c. 12.*

The summe of all these, is this. God by a certaine grace given freely, or rather a grace preuenting, or coming before, the which is termed an *especiall ayde*, doth moue a man, that he may dispose himselfe vnto his iustifying Grace, namely, that he may beleue, feare, repent, loue, and propound to himselfe newnesse of life, &c.

Furthermore, if a sinner doe by his free-will yeeld his assent vnto this diuine motion, and doth consequently and accordingly rightly dispose himselfe, God doth incontinently forgiue him his sinne, and withall doeth infuse into him iustifying grace, by which he may doe good works, and so by them merite eternall life. *Bellarmino.*

ERROVRS OF THE PA- pists in their distributing of the cau- ses of saluation.

And thus is the doctrine of the Church of Rome; surely a very blasphemous doctrine, and no better to be accounted of, then as a gallows set vp for the torture and massaker of mens consciences. And that this may the more manifestly appeare to be so, I will set downe the most principall points of popish doctrine in this case.

The

The I error.

Predestination is onely of the Elect, the Reprobate they are onely for knowne.

The Confutation.

The name of Predestination, by a figure called Synchdoche, the whole for the part, is taken indeed sometimes in the good part, and spoken of the Elect, and faithfull called, as Rom. 8. 30. *Whom he predestinated, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified.* So are the Ephesians said to be predestinate into the adoption of the sonnes of God, Eph. 1. 5. Yet may this word Predestination, neuertheless generally be extended vnto the decree of God, whether it be that of predestination to eternall life, or the other vnto eternall death. The reasons: I. Act. 4. 27, 28. *They gathered themselves together against thine holy Sonne Iesus: To doe whatsoever thine hand and thy counsell had determined, (or foreordained, or predestinated) before to be done.* II. August. de Bono persev. chap. 17. He calleth predestination the disposition of future workes: and in his 15. booke of the Citie of God, chap. 1. He diuideth in all mankind into two cities: wherof one is predestinate to reigne with God eternally, the other predestinate to undergoe eternall punishment with the deuill. And in his Manuell

to Laurentius. chap. 100. he saith, *That God hath initly predestinated wicked men vnto punishment, and mercifully predestinated the good vnto grace.* Thomas of Aquine 1 part. quest. 23. artic. 4. *It mattereth not in regard of the name of predestination, whether a man be said to be predestinate to life eternall or not.*

Furthermore, for a man to say that the Reprobates are foreknowne, and not predestinate, it is very iniurious: because Gods foreknowledge, may in nothing which is to be, be seuered from his will and eternall decree. For that, which being hereafter to be, is foreknowne of God, that assuredly will come to passe, and shall be, and that either by the will of God, or without his will: If with his will, then no doubt he both decreed and preordained the same: If without or against his will, how is God then said to be omnipotent? And surely euill it selfe, albeit God will it not in his approouing or allowing will; yet willeth he the free, and willing permission thereof. August. in his Manuel or Encheiridion to Laurentius, chap. 100. hath an excellent saying to this purpose. *Although (saith he) that those things which are euill in that they are euill can not be good, yet that there are not ouely good but also euill things, it is very good: to the intent that after a maruelous and unspeakable manner, that thing may not be besides, or without his will, which also is done against his will, because it should not be done, vntlesse he suffered it, neither doth he suffer it against his will, but willingly.*

The

The II error.

That Predestination is mutable. For, (according to the common opinion of the Papistes) whoſoever is predeſtinate, he is contingently predeſtinated, as well on Gods part, as on mans: whence it followeth that he which is predeſtinated, that is, appointed to ſalvation, may be condemned, and he which is foreknowne, that is appointed to damnation may be ſaved.

The Confutation.

The contrarie to this their doctrine is moſt true. Namely, that the decree of God concerning euerie mans eternall both ſaluation and damnation, is from all eternitie, ſet downe, and immutable. The reaſons. I. Teſtimonies of ſcripture. Roman. 11. 29. *The giſtes and calling of God they are, ἀμεταμεταβάτῃ. ſuch as are without repentance.* Matth. 24. 24. *There ſhall ariſe falſe Chriſtes, and falſe Prophets: and ſhall doe great ſignes and miracles, ſo that (if it were poſſible) they ſhoulde deceiue even the elect.* Roman. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth, who ſhall condemne?* 2. Timoth. 2. 19. *The foundation of God ſtandeth ſure, and bath this ſeale, the Lord knoweth who are his.* II. Election and reprobation they are in God, not in men: now there can be nothing in God which is not immutable.

mutable. Mal. 3. 6. *I Iehovah am not changed.* Esay. 46. 10. *My counsell shall stand, and I will doe what soeuer I will.* III. If this popish conclusion should be granted, then would it follow of necessity, that the foreknowledge of God must be made voide; his power weakened, and his will changed, each of which is impious once to dreame of. For he which changeth his counsaile, or his will, doth therefore change it either because he at the length seeth that he might haue taken better aduise, or else in that he seeth that he could not bring his former purpose about as he would. Either of these are false from our Lord God. IV. If we resolute that the counsell of God is any waies mutable, it will by this come to passe that euery man must be vncertaine whether he be predestinate to life, or not: whereby that notable stay and ground of our full assurance to be saued, is viterly shaken and ouerturned. Wherefore let this truth be maintained of vs, namely, that both the election and reprobation of God stand immutable, so that neither the elect can become reprobates, nor the reprobates elect; and consequently, neither these be saued, nor they condemned.

Against this doctrine, the popish sort except. If you speake in a compound sense of meaning (*in sensu composito*) it is very true that the predestinate can not be saued, nor such as are foreknowne perisish: but if in a sense deuided (*in sensu diuiso*) it is not so. This distinction is plaine by this example. White colour in a compound meaning can not be blacke,

blacke, because blackenesse is repugnant and contrarie to whitenesse. But in a deuided sense, white colour now, may afterwarde be made blacke. In like sort, one predestinated to saluation may, by reason of the free-will he hath, sinne, and so be damned. *Answer.* These are sillie shifts, and meere sophismes, because such as are predestinated to the end, namely saluation, are necessarily predestinate to the meanes of saluation, the which they cannot but vse, and by them come to the end itselfe.

The III error.

All men are predestinate, that is, disposed and ordained of God, so as they might attaine eternall life. Sebast. Cantaneus in his Enchiridion, chap. of Predest.

The Confutation.

This is manifestly false. For I. Infants, who so soone as they are borne depart this life, seeing for want of time they can not in this life vse the meanes of saluation, albeit they may haue life eternall, yet obtaine they it not by vsing the meanes vnto the same. II. That which the Lord indeede actually doth, the very same hath he determined to doe. For he doth nothing eithervnadiuisedly, or vnwillingly: but hee actually forsaketh a very great part of mankind, the which, being shut vp vnder centumacy,
he

he doth leaue to it selfe. Act. 14. 16. *Who in times past suffered all the Gentiles to walke in their owne waies.* Hence also is it, that Eph. 2. all the Gentiles are said to be *adversaries, without God in the world.* Therefore God decreed to forsake some men in this life, and consequently he ordained not all men to the obtaining of eternall life. Nay, if God once but would in his secreet will, that all men should be saued, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to saluation perish, then must God now needes haue left off to will that, which he would from all eternitie, or els beginne to will that, which before he would not, the which can not be saide of God, without blasphemie. III. Paul, 2. Thess. 2. 10. saith, that there be certaine men, *condemned, which perish,* and then he distinguisheth from the elect v. 13. Rom. 9. 21, 22. *Hath not the potter power, &c.* Where there is not onely mention made of vessels of glory, and mercie, but also of certaine made, and fashioned in Gods eternall counsell, as vessels of wrath. Nowe looke whome God hath made to wrath and destruction, them he neuer disposed to obtaine eternall life.

The IIII error.

Predestination in regards of the last effects thereof. hath his cause in man, that is, in mans free-will, and workes: for they whome God had foreseene, that they would receiue grace offered in Christ, and leade their life according

according to the law, them be predestinated, not of works, but of his mercie, yet so, as that he had respect vnto workes, or to deale with them according to their workes: or (as others say) to ordaine them by their workes foreseene: As for example: God did from all eternitie foresee and foreknowe, that Peter should be saued, and Iudas condemned, because he from the same eternitie did both foresee and foreknowe, that Peter would accept of the grace offered vnto him, and after vse the same aright: and he did also foresee that Iudas should receiue the grace offered, yet notwithstanding by reason of his peruerse wil, vse the same perversly.

The Confutation.

This their forged deuise of foreseene workes. I. Paul doth shew to be plainly counterfaite, when as he saith, that the Ephesians were elected in Christ before the foundations of the worlde were laide: and that not because he did foresee that they would be holy, but that they might be holy and unblameable before God with lone. And 2. 10. he saith, they were created to good workes in Christ, that they might walke therein. In which places, good workes they are made effects of predestination, but the effect foreseene can not be the cause of his cause: for that euery cause, in the order both of nature and knowledge, doth goe before his effect. II. Tit. 3. 5. Not of workes which we haue done, but according to his mercie did God elect and saue vs. III. God in electing vs, did not regard any
 Z thing

thing out of himselfe, but in himselfe did he elect vs. Eph. 1. 4. and 9. Therefore did he not regard future workes. IIIL. Some of the popish schoolemen confesse, that Predestination doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him. Thom. 1. primæ. quæst. 23. art. 2. V. Election is onely on Gods mercy. Rom. 9. 16. VI. God sawe no grace in man, but that which he himselfe must bestowe vpon him: whence it is apparant, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either aboue God, or greater then God, it must needes be impious to assigne any cause of his will, either out of, or aboue his maiestie: and therefore that his foreknowledge of faith and workes should be accounted the impulsue cause of his decree, concerning mans saluation, we doe rightly denie.

The V. erreur.

By Baptisme rightly administred, not onely the guiltines, but also the corruption of originall sinne, is so washed away, as that it is not afterward properly accounted a sinne.

The Confutation.

We contrarily doe thus distinguish of sinne. Sinne in regard of the guiltines of Gods wrath, and also in regard of the punishment together by one
act

act is taken away in baptisme: but in regard of that error and corruption of nature, it is not at the first quite taken away, but successiue, and by little and little it is extinguished; euen as our renovation wrought by the holy Ghost, is by little and little begunne and encreased in vs. Reasons. I. Paul would not so greatly bewaile his originall sinne, if after baptisme it ceased any more to be sinne. *I see, saith he, an other law in my members, rebelling against the lawe of my minde, and leading me captiue vnto the law of sinne which is in my members. O miserable man! who shall deliuer me from this bodie of death?* II. Originall sinne, is called a *sinne out of measure sinnefull*, Rom. 7. 13. and Heb. 12. 1. *a sinne that hangeth fast on, or, easily compasseth vs about.* III. Concupiscence is the roote of actuall sinne; and therefore euen after baptisme, it must properly be a sinne. IIII. Vnlesse that concupiscence were a sinne, where would or could be that vehement and hote combate betwixt the flesh and the spirit?

The VI. error.

Baptisme is absolutely necessarie to saluation, especially for children.

The Confutation.

We denie that baptisme is of absolute necessitie to saluation. Reasons. I. Sacraments doe not

conferre grace, but rather confirme grace, when God hath conferred the same. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not first made holy by baptisme: and as for such as are of yeeres of discretion before they be baptized, they cannot be baptized vnlesse they beleue. Nowe all such as beleue, they are both iustified and reconciled to God; and therefore albeit they, without their owne default, are deprived of the Sacraments, it is vnpossible for them to perish. II. God did precisely appoint circumcision to be on the eight day, not on the first, or the second: nowe there is no doubt but that many infants before their eight day were prevented of circumcision by death, all which for a man peremptorily to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessitie, why was it for the space of 40. yeeres in the desert intermitted? and that onely because the Israelites being often in iourney, such as were circumcised were by it in ieopardie of death: no doubt Moses and Aaron would neuer haue omitted this Sacrament so long, if it had beene absolutely necessarie to saluation. IIII. This doctrine of the absolute necessitie of Baptisme was vnkowne to the ancient Fathers. For the Primitiue Church did tolerate very godly men (though we allow not this their fact) that they should deferre their baptisme many yeeres, yea often to the time of their death. Hence was it that Constantine the great was not bap-

baptized till a little before his death: and Valentinian by reason of his delay, was not at all baptized; whom notwithstanding Ambrose pronounceth to be in heauen. And Bernard in his 77. epist. disputeth, that not euery deprivation of baptisme, but the contempt or palpable negligence, is damnable.

The VII error.

Man after the fall of Adam hath free-will as well to doe that which is good, as that which is euill, although it be in a diuers manner, that is, he hath free-will to doe euill simply, and without any external ayde: but to doe well, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithstanding euery man hath, and to the which grace it is in our free-will either to cōsent, & together work with the same, or not. And therefore the power of free-will to doe that which is good and acceptable to God, is onely attenuated and weakened before conuersion: and therefore man can of himselfe worke a preparation to iustification.

The Confutation.

Man not regenerated hath free-will to doe onely that which is euill, none to doe good. He being not alreadye conuerted cannot so much as will to haue faith, and be conuerted. Reasons. I. Man is not said to be weake or sicke, but *dead in sinnes*. Eph. 2. 1. Coloss. 1. 13. As he therefore that is corporally

dead cannot stirre vp him selfe, that he may performe such works of vivification, no not them when others helpe him: so he that is spirituallie dead, cannot moue him selfe to liue vnto God. II. *He is the seruant of Satan, and the bondslawe of sinne.* Eph. 2. 2. Rom. 6. 13. Nowe we knowe that a seruant standeth at the becke and pleasure of an other, and can doe nothing else. III. That which no man can by him selfe know and beleue, the same he can not will: but no man can know, and beleue those things that appertaine to the kingdome of God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God.* 2. Cor. 3. 5. *We are not sufficient of our selues, to thinke anything as of our selues.* Therefore no man can will by him selfe, those things which appertaine to Gods kingdome. IIII. That which is a deadly enemy to goodnes, and is directly repugnant thereunto, the same desireth not that which is good: but the will is an enemy and directly repugnant vnto goodnesse, Rom. 8. 7. *The wisdom of the flesh is hatred against God: for it is not subiect to the lawe of God neither in deede can be.*

Obiect. I. *The word is neere vnto thee in thine heart, and in thy mouth, that thou maist doe the same.* Deut. 30. *Answer.* It is easie to performe the law legally, but not Evangelically: Now this is done, when as any man doth fulfill the lawe by a Mediatour, and from him receiuing the spirit of God, doth endeavour to performe new obedience.

Obiect. II. *God giueth many precepts by which we*

we are commanded to repent, belecue, obey Gods
&c. Therefore to doe these, we haue free-will. *Ans.*
Such places doe not shew vs what we can doe, but
what we should do, and our weaknes what we can
not doe: neither doe they shew what men can doe,
but what men should doe. II. They are instru-
ments of the holy Ghost, whereby he doth renue and
convert such as shall be saued. *They object againe.*
God in commanding these, doth not require things
impossible. *Ans.* He doth not in deede to men in
their innocencie, but now to all such as fell in Adam
he doth, and that by their owne default, not Gods.

Object. III. Philip. 3. 12. *Works your saluation
with feare and trembling.* *Answer.* Paul speaketh of
such as are alreadie conuerted, which haue their will
in part freed.

Object. IV. If the will be a meere patient, it
is constrained to doe that, which is good. *Answer.*
The will both in it selfe, and of it selfe, is a meere pa-
tient in her first conuersion to God; but if it be con-
sidered as it is mooued by the spirit of God, it is an
agent. For, beeing mooued, it mooueth. It is not
therefore compelled, but of a nilling will, is made a
willing will.

The VIII. error.

*The holy Ghost doth not giue grace to will, but only doth
vnloose the will which before was chained, and also doth
excite the same: so that the will by her owne power, doth
dispose*

The Confutation.

It is apparantly false. To will those things which concerne the kingdome of God, as faith, conuersion, and new obedience, is the meere gift of Gods spirit. Matth. 11. 28. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reueale him.* Luk. 8. *To you it is giuen to know the mysteries of the kingdom of God.* Philip. 2. *It is God which worketh in you to will and to doe.* 1. Cor. 12. 3. *No man can say that Iesus is the Lord but by the holy Ghost.* Briefly he, who according to God is to be created to righteousness and holmes, Eph. 4. 24. can not any waies dispose himselfe to iustification, or newe creation. For it is impossible that a thing not yet created, should dispose it selfe to his creation.

The IX error.

That preparation to grace, which is caused by the power of free-will, may by the merite of congruitie deserue iustification.

The Confutation.

These things smell of more then Satanicall arrogancie. For what man, but such an one as were not in his right mind, would belecue, that he, vnto whom
so

so many millions of condemnations are due, could once merite the least dramme of grace. The prodigal sonne, he was not receiued into fauour, by reason of his deserts, but by fauour. Luk. 15. 21. *His sonne saide vnto him, I haue sinned against heauen, and against thee, and am no more worthy to be called thy sonne.*

The X error.

The faith of the godly, or that which iustifieth, is that whereby a man doth in generall beleene the blessednesse promised of God, and by which also he giueth his assent to other mysteries reuealed of God concerning the same.

The Confutation.

Faith is not onely a generall knowledge, and assent to the historie of the Gospell, but further also a certaine power, both apprehending and seuerally applying the promises of God in Christ, whereby a man doth assuredly set downe that his sinnes are forgiven him, and that he is reconciled vnto God. Reasons. I. A particular assurance of the fauour of God, is of the nature of faith. Eph. 3. 12. *By whom we haue boldnes, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gaue glorie vnto God.* 21. *Being fully assured that he which had promised, was also able to doe it.* Hebr. 10. 22. *Let vs draw neere with a true heart in assurance*
of

of faith. II. Particular doubting is reprehended. Mat. 14. 31. *O thou of little faith, why dost thou doubt?* Luk. 12. 29. *Hang ye not in suspense.* III. That which a man praith for to God, that must he assuredly belecue to receiue. Matth. 11. 24. But the faithfull in their prayers make request for adoption, iustification, and life eternall: And therefore they must certainly belecue that they shall receiue these benefites. IIIL. Rom 5. 1. *We beeing therefore iustified, we haue peace with God.* But there can be no peace, where there is not a particular assurance of Gods fauour. V. That which the spirit of God doth testifie vnto vs particularly, that must also be beleueed particularly: But the spirit of God doth giue a particular testimonie of the adoption of the faithfull. Rom. 8. 16. Galat. 4. 6. This therefore is in like sort to be beleueed.

Whereas they say, that no man hath a particular assurance, but by especiall revelation, as was that which Abraham, and Paul had, it is false. For the faith of these two is set downe in Scripture, as an example which we should all followe. For this cause Abraham is called the *father of the faithfull*: And Paul testifieth the very same of himselfe. 1. Tim. 1. 16. *For this cause (saith he) was I receiued to mercie, that Iesus Christ should first shew on me all long suffering, vnto the example of them which shall in time to come beleue in him vnto eternall life.* Againe, whereas they say, that we haue a morall assurance, but not the assurance of faith, it is a popish deuise.

For

For, Rom. 8. 16. *The spirite of adoption (συμπροσπί) together beareth witnesse to our spirites.* Where we see two witnesses of our adoption; our owne spirite, and the spirite of God. Our spirite doth testifie morally of our adoption, by sanctification, and the fruites thereof: and therefore also the Spirite of God witnesseth after another manner, namely, by the certentie of faith, declaring and applying the promises of God.

Obiect. I. Wee are commanded to worke our saluation with feare and trembling. *Answer.* This feare is not in regarde of Gods mercie forgiving our sinnes, but in respect of vs and our nature, which is euer prone to slide away, and starting from God.

Obiect. II. In respect of Gods mercie, wee must hope for saluation: but in respect of our vnworthinesse, we must doubt. *Answer.* I. We may not at all lawfully doubt of Gods mercie, because doubtfulness is not of the nature of faith, but rather a naturall corruption. II. If we consider our own vnworthines, it is out of all doubt, that wee must be out of all hope, and despaire of our saluation.

Obiect. III. There be many sinnes vknown vnto vs, and so also vncertaine whether they be pardoned vnto vs. *Answer.* He that certainly and truly knoweth that but one sinne is pardoned him, he hath before God all his sinnes remitted, whether they be knowne or vknowne.

Obiect.

Obiect. IV. No man dare sweare, or die in the defence of this proposition, *I am the child of God*, or in Gods fauour, and iustified. *Answer.* They which haue an vnfaigned faith, will if they be lawfully called, not onely testifie their adoption by an oth, but seale it also by their blood.

Obiect. V. A man may haue this faith which the Protestants talke of, and lie in a mortall sinne, and haue also a purpose to perseuere in a mortall sinne. *Answer.* It is farre otherwise, for, Act. 15. 9. *True faith purifieth the heart.*

These Sophisters doe further affirme, that this faith, which to them is nothing but a knowledge and illumination of the minde concerning the truth of Gods word, is the roote and foundation of iustification. The which if it be true, why should not the deuill be iust? for he hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his assent; who notwithstanding he haue such a faith, yet can he not be called one of the faithfull.

Here they except, and say. The deuils faith is voyde of charitie, which is the forme of faith. But this is a doing surmise of their owne braine. For charitie is the effect of faith, 1. Tim. 1. 5. But the effect can not informe the cause.

The XI error.

Mans loue of God, doth in order and time goe before his iustification and reconciliation with God.

The

The Confutation.

Nay contrarily, vnlesse we be first perswaded of Gods loue towards vs, we neuer loue him. For *we loue him, because he loued vs first.* 1. Ioh. 4. 19. Again, it is impossible that Gods enemie should loue him: but he which is not as yet iustified, or reconciled to God, he is Gods enemie. Rom. 5. 9, 10. Neither is any man before the act of iustification, made of Gods enemie his friend.

The XII error.

Infused or inherent iustice, is the formall cause of iustification, whereby men are iustified in the sight of God.

The Confutation.

We doe contrarily hold, that the materiall cause of mans iustification is, the obedience of Christ in suffering, and fulfilling the law for vs: but as for the formall cause that must needes be Imputation, the which is an action of God the Father accepting the obedience of Christ for vs, as if it were our own. Reasons. I. Looke by what we are absolved from all our sinnes, and by which we obtaine eternall life, by that alone are we iustified: But by Christs perfect obedience imputed vnto vs, we are absolved from all our sinnes, and through it we are accepted
of

of God to eternall life; the which we can not doe by inherent holinesse. Therefore by Christs perfect obedience imputed vnto vs, are we alone iustified. This will appeare to be true in the exercises of inuocation on Gods Name, and also of repentance. For in tentation, and our conflicts with sinne and Satan, faith doth not reason thus: Now I haue charity, & inherent grace, and for these God will accept of me: But faith doth more rightly beholde the Sonne of God, as he was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercession for vs: to him, I say, doth faith flie, and is assured that for this his Sonne, God will forgie vs all our sinnes, and will also be reconciled vnto vs, yea, and account vs iust in his sight, not by any qualitie inherent in vs, but rather by the merite of Iesus Christ. Rom. 5. 19. II. As Christ is made a sinner, so by proportion such as beleue are made iust: But Christ was by imputation onely made and accounted a sinner for vs. 2. Cor. 5. 21. For he became a suretie for vs, and a sacrifice for our sinnes, vpon which all both the guiltines of Gods wrath, and punishment for vs, was to be laid. Hence is it that he is said to become (*namque*) a curse for vs: Therefore we againe are made iust only by imputation. III. The contrarie to condemnation is remission of sinnes, & iustification is the opposite of condemnation. Rom. 8. 33. *It is God that iustificieth, who shall condemne?* Therefore iustification is the remission of sinnes. Nowe remission of sinnes dependeth onely vpon this imputation of Christs

Christs merits. IV. Albeit infused and inherent iustice may haue his due place, his praise, and also deserts, yet as it is a worke of the holy Ghost, it is not in this life complete, and by reason of the flesh whereto it is vnited, it is both imperfect, and infected with the dregges of sinne. Esay. 64. Therefore before Gods iudgement seat it cannot claime this prerogative, to absolue any from the sentence of condemnation.

Obiect. I. This imputation is nothing else but a vain cogitation. *Ans.* I. Yes, it is a relation, or diuine ordinance, whereby one relative is applied to his correlative, or as logicians say, is as the *fundatio* to the *Terminus*. II. As the imputation of our sinnes vnto Christ, was in deede something; so the imputation of Christs iustice vnto vs, must not be thought a bare conceit. III. Again the Church of Rome doth her selfe maintain imputative iustice, namely, when as by Ecclesiasticall authoritie she doth apply the merits and satisfactions of certaine persons, vnto other members of that Church. Whence it is apparant, that euen the Popes indulgēces they are imputative.

Ob. II. Imputative iustice, is not euermlasting; but that iustice which the *Messiah* bringeth is euermlasting. *Ans.* Although after this life there is no pardō of sins to be looked for, yet that which is giuen vs in this life, shall to our saluation continue in the life to come.

Ob. III. If iustification be by imputation, he may before God be iust, who in deed is a very wicked mā. *Ans.* Not so any waies: for he that is once by imputation iustified, he is also at that same instant sanctified.

The

The XIII error.

There is also a second iustification, and that is obtained by works.

The Confutation.

That popish deuise of a second iustification, is a satanicall delusion. For, I. The word of God doth acknowledge no more but one iustification at all, and that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there can not be a manifold iustification. II. If by reason of the increase of inherent iustice, iustification should be distinguished into severall kinds, or parts, we might as well make an hundredth kinds, or parts of Iustification, as two. III. That which by order of nature doth followe after full iustification before God, it can not be said to iustifie: But good workes doe by order of nature followe mans iustification, and his absolution from sinnes: because no worke can please God, except the person it selfe, that worketh the same, doe before please him. But no mans person can please God, but such an one as beeing reconciled to God, by the merites of Christ hath peace with him. IIII. Such workes as are not agreeable to the rule of legall iustice, they, before the tribunall seate of God, can not iustifie, but rather both in, and of themselves are subject

iect to Gods eternall curse. For this is the sentence of the Law; *Cursed is every one that continueth not in all things written in the booke of the Law to doe them.* Now the works euen of the regenerate, are not squared according to the rule of legall iustice: wherefore Dauid being, as it were, stricken with the consideration of this, durst not once oppose, no not his best workes to the iudgement of God, that by them he might plead pardon of his sinnes; whence it is that he cryeth out, and saith, *Enter not into iudgement with thy seruant, O Lord: for thou shalt find no flesh that shall be iustified in thy sight.* The like doth Iob 9. 3. *If he (namely Iacob) contend with God, he can not answer him one of a thousand.* And Dan. 9. 18. *We do not present our supplications before thee for our owne righteousnesses, but for thy great tender mercies.* V. Iustification by workes, let them be whatsoeuer they can be, doth quite ouerturne the foundation of our faith. Gal. 5. 2. *If ye be circumcised, Christ will profit you nothing, and v. 4. Ye are abolished from Christ, who soeuer are iustified by the Law: ye are fallen from grace.* In this place the Apostle speaketh of them, not which did openly resist Christ, and the Gospell, but of such as did with the merite of Christ mingle together the workes of the law; as though some part of our saluation consisted in them. *Exception.* This place doth onely exclude such morall workes of the flesh, as doe goe before faith, or the workes of the law of Moses. *Answer.* This is vnttrue. For euen of Abraham being already regenerated, and of those his

workes which were done when he was iustified, Paul speaketh thus, *To him, not which worketh, but which beleeueth, is faith imputed.* Those workes which God hath prepared that the regenerate should walke in them, are morall workes, and workes of grace; but these are excluded from iustification, and working mans saluation, Eph. 2, 10. And Paul being regenerate, saith thus of himselfe, *I am not guiltie vnto my selfe of any thing, yet am I not thereby iustified.* VI. The cause of the cause is the cause of the thing caused: but grace without workes is the cause of mans predestination, the which is the cause of his iustification: and therefore grace without workes shall much more be sayde to be the cause of iustification.

Obiect. I. Leuit. 18. 5. He that keepeth my statutes shall live in them. *Ans.* This saying is a legall sentence: and therefore sheweth not what men can doe, but what they should doe.

Obiect. II. Psal. 119. 1. Blessed are those that walke in the lawe of the Lord. *Ans.* Man is not here said to be blessed, because he walketh vprightly, but because the person of such a walker is, by the merits of Christ, iustified before God.

Obiect. III. Iudge me according to my righteousness, Psal. 7. And the fact of Phinees was imputed to him for righteousness. *Ans.* These places are not argant of that righteousness of the persō, by which it is righteous before God; but of the righteousness of some particular cause, or worke. For where as David

was

was accused of this crime, that he did affect Sauls kingdome, he in this point doth in the words aboue mentioned, testifie his innocencie before God.

Ob. IIII. We are iudged according to our workes, therefore also by them iustified. *Ans.* The reason is not alike: because the last iudgement is not the iustifying of a man, but a declaration of that iustification which he had before obtained. Therefore the last iudgement must be pronounced and taken, not from the causes of iustification, but from the effects & signes thereof.

Ob. V. Make you friends of vnrighteous Mammon, &c. that they may receiue you into eternall habitations. *Ans.* This they doe, not as authors of saluation, but as witnesses of the same.

Ob. VI. Dan. 4. 24. Redeeme thy sinnes by righteousness, and thine iniquitie by mercy towards the poore. *Ans.* It is rather breake off thy sinnes, then redeeme, for so is the originall: nowe men breake off their sinnes, by ceasing from them, not satisfying for them.

Ob. VII. Euill workes condemne: therefore good workes iustifie. *Ans.* It followeth not; because good workes are not perfectly good, as euill workes are perfectly euill.

Ob. VIII. We are saued by hope. Rom. 8. *Ans.* We must distinguish betwixt iustification, and saluation: saluation is the end, iustification is one degree to come to the end: but there is more required to the end then to a degree subordinate to the end: therefore we are saued by hope & faith, but iustified by faith alone.

Obiect. IX. Affliction causeth eternall glorie.

2. Cor. 4. 17. *Answer.* This it doth not, as by it owne merite, effecting the same, but, rather as a path and way, manifesting and declaring the same.

Obiect. X. *Iam. 2. 21. Abraham was iustified by workes.* *Answer.* Not as any cause of iustification, but as a manifestation thereof.

Obiect. XI. *He that is iust, let him be still more iust.* *Answer.* This place must be vnderstood of iustification before men, namely of sanctification, or an holy life; not of iustification in the sight of God.

Obiect. XII. *We are iustified by faith, therefore by a worke.* *Answer.* We are iustified by faith, not as it is a vertue, and a work, but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect faith is said, by the figure called *Metonymia*, to be imputed to vs vnto righteousness.

Obiect. XIII. *The workes of grace are dyed in the blood of Christ.* *Answer.* They are indeede dyed therein, but to the end they might the better please God, not iustifie man: and whereas they are so stayned as that they neede dying in the blood of Christ, therefore can they not any waies iustifie sinnefull man. And the person of the worker, is as well dyed in Christs bloode, as is his worke, yet he can not say that his person doth therefore iustifie him.

And as I haue now prooued that this doctrine of the Papists is a very erroneous, so I also auouch that it is most ridiculous. Because for a man to say that inherent righteousness is, by good workes, namely the
fruits

fruits of righteousness, augmented; is as if a man should say, that the vine is made more fruitfull by bearing grapes, or that the internall light of the sunne is augmented by the externall emission of the beames. Luthers saying is farre more true. *Good works doe not make a good man, but a good man doth make works good.*

The XIIII. Error.

Grace is quite extinguished, or rather utterly lost by any mortall sinne.

The Confutation.

I. The word of God doth manifestly declare that it is farre otherwise, Ioh. 6. 37. *All that the Father giveth me, shall come unto me: and him that cometh unto me, I cast not away.* Matth. 16. 16. *Thou art Peter, and upon this Rocke will I build my Church: so that the gates of hell shall not preuaile against it.* 1. Ioh. 2. 19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.* Rom. 5. 1. *Being therefore iustified we haue peace with God.* Now how could this be true, if he that was before iustified, could any way quite fall from grace, and so perish. II. The Elect haue after their very grievous fallings from God forthwith repented them of their sinnes, as we may see in the example of David, Peter, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God.

III. If grace be once vitterly lost, then the engrafting of that partie into Christ is quite abolished: therefore for such as repent, there must needs succcede a second new engrafting into Christ: and then it will also follow, that they must of necessitie be baptized anew, which is absurd to thinke.

But for all this, we denie not but grace may in part, and for a time be lost, to the ende that the faithfull may thereby acknowledge and know their weaknesse, and for it be humbled: but that there is any totall or finall falling from grace, we vitterly denie,

The XV. error.

It is possible to fulfill the lawe in this life.

The Confutation.

The Law is Evangelically fulfilled, by beleeuing in Christ; but not legally, by doing the works thereof. Reason. They which are carnall can not possibly fulfill the law of God: but the most regenerate, so long as they liue in this life, are carnall in parte, Rom. 7. 14. *I am*, saith Paul of himselfe, *carnall, and sold vnder sinne.* Prov. 20. *Who can say, Mine heart is pure, I am pure from sinne.* Eccles. 7. *There is none so iust vpon earth, which doth good, and sinnes not.* Psal. 130. *If thou, Lord, obserue what is done amisse, Lord who shall abide it?* We are daily taught to pray vnto
God,

God, *Forgiue vs our finnes.* *Exception.* Indeepe if the iustice of the faithfull be absolutely considered, it is imperfect; but as God doth exact it of our frailtie, it is perfect. *Answer.* This is but the fantasie of some doting Iesuite. For this sentence of the Law is simple, eternall, and immoueable, *Cursed is euery one that continueth not in all things which are written in this booke to doe them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because we are fraile. For we are creatures, and debtors: nowe we knowe that the debt doth not decrease, by reason of the debtors pouertie.

Object. The faithfull are saide to be perfect in this life. *Answer.* There is a twofold perfection, the one incomplete, the which is an endeouour or care to obey God in the obseruation of all his precepts: the other is tearmed complete, this is that iustice which the lawe requireth, namely a perfect, and absolute iustice, according to that measure which man performed to God in his innocencie. In the first sense the faithfull are said to be perfect, not in this latter.

The XVI. error.

Workes done in grace doe (ex condigno) condignely merit eternall life.

The Confutation.

I. Eternal life is the free gift of God, Rom. 6. 23. *The wages of sinne is death, but the gift of God is eternall life through Christ Iesus.* Therefore it is not obtained by the merite of workes. II. The merite of condignitie, is an action belonging to such a nature as is both God and man, not to a bare creature. For the Angels themselves cannot merit any thing at Gods hands: yea and Adam also, if he had stood in his first innocencie, could haue deserved nothing of God, because it is the bounden duetie of the creature to performe obedience vnto his Creator. The merite therefore of condignitie doth only agree vnto Christ God and man, in whome ech nature doth, to the effecting of this merite, performe that which belongeth to it. For the humanitie it doth minister matter vnto the meritorious worke, by suffering and performing obedience: but the deitie of Christ, whereunto the humanitie is hypostatically vnited, doth conferre full and sufficient worthines vnto the worke. Hence is it that the Father doth speake thus of his Sonne, Matth. 3. 17. *This is my beloued Sonne inwhome I am well pleased (iudex Ca.)* III. In the second commandement God doth promise eternall life to the keepers of his commandements, yet he saith not that they shall obtaine it by desert, but *that he will shewe mercie to thousands of them that loue him and keepe his commandements.* IIIL. That a worke may be meritorious,

ritorious, first there must be an equall proportion betwixt it, and legall iustice, or eternall life; secondly, merite doth presuppose this also, that in God there must be a due debt towards man, for God the ought on duetie, not by fauour, to accept of the person of man. But all our workes, yea our most holy workes, they can not come neere vnto legall righteousness. For, seeing all the regenerate are partly carnall, and partly spirituall, all their works in like sort are imperfectly good. For looke what the causes are, and such must the effectes needs be. So then, good workes doe presuppose a due debt in man, none in God. V. The ancient fathers doe not acknowledge this merit of condignitie as currant. August. in his Manuel, chap. 22. *My merit is Gods mercie.* Bernard. ser. 68. vpon the Cant. *It is sufficient to know this, that merits are not sufficient.* And serm. 61. Cant. *Manys iustice is Gods goodnesse.* And epist. 190. *That the satisfaction of one may be imputed to all, as the sinnes of all were borne by one.* And as for ancient doctors, merit was nothing else to them but a good worke acceptable to God. August. epist. 105. to Sixtus. *If it be grace, then is it not bestowed by reason of any merit, but vpon free mercy. What merites of his owne can he that is set at libertie bragge of, who if he had his merites should haue bin condemned?* So the word merit doth signifie to doe well, to be acceptable, to please, as the olde interpreter hath, for *deus* signifying to please God, vsed this latine word *promereri*, to merit.

Object. I. Works haue attributed vnto them
reward.

reward. *Answer.* Reward is not so much attributed to the worke, as to the worker, and to him not for himselfe, but for Christs merites apprehended by faith. Therefore not our merite, or personall merite, but Christes merite, and our rewarde are correlatiues.

Obiect. II. 2. Theff. 1. 6. *It is a righteous thing with God to recompence tribulations, &c.* *Answer.* It is righteous, not because God ought so to doe of dutie, but because he promised: nowe for God to stand to his word, it is a part of iustice.

Obiect. III. Christ hath merited, that workes might merit. *Answer.* I. This taketh quite away the intercession of Christ. II. It is against the nature of a legall worke, to merit (*ex condigno*) condignely: because both the lawe of nature and creation doe binde man to performe legall works vnto God. And further, all workes are very imperfect, and mixed with sinne. III. This doctrine concerning workes, doth obscure and darken the merite of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, and attributed vnto works. For they say thus, that Christ by his passion did merit indeede for the sinner iustification; but a sinner once iustified, doth for himselfe by his owne merites euen condignely merit eternall life.

Obiect. IIII. The works of the regenerate are the works of the holy Ghost: therefore perfect and pure. *Answer.* I. The workes of God are all perfect, but yet in their time, and by degrees: therefore sancti-

sanctification which is a worke of God, must in this life remaine incomplete, and is made perfect in the world to come. 11. The works of God are pure, as they are the works of God alone, not of God and impure man: but nowe good workes they doe come immediatly from the naturall faculties of the soule, namely, from the vnderstanding, and the will, (in which, they beeing as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately, and simply, or wholly deriued from Gods spirit: And hence it is that they are all stained with sinne.

The XVII. Error.

Man knoweth not but by especiall revelation, whether he be predestinated, or not.

The Confutation.

The contrarie to this, is a plaine truth. Reasons.
I. That which a man must certainly beleue, that may he also certainly know without an especial reuelation: but euery faithfull man must beleue that he is elected. It is Gods commandement, that we should beleue in Christ. 1. Ioh. 3. 23. Nowe to beleue in Christ, is not onely to beleue that wee are adopted, iustified, and redeemed by him; but also in him elected from eternitie. 11. That which is sealed vnto vs by the Spirit of God, of that we are
very

very sure without speciall reuelation: but our adoption, and so consequently our election, is sealed vnto vs by the spirit of God. 1. Cor. 2. 12. *We haue not receiued the spirit of the worlde, but the spirite which is of God: that we might know the things that are giuen to vs of God.* Therefore is our election certainly knowne vnto vs. Eph. 1. 13. *In whome also ye haue trusted after that ye heard the word of truth, euen the Gospell of your saluation, wherein also after that ye beleeued, ye were sealed with the holy spirit of promise.*

Exception. The holy Ghost doth scale vnto vs our adoption *morally* by workes, and therefore the knowledge of our adoption is but onely probable.

Answer. It scaleth vnto vs our adoption, by begetting a speciall trust and confidence. For when as we heare Gods promises, and withall thinke vpon them, then doth the holy Ghost by the same promises mooue our vnderstandings and wills to embrace them, and in moouing them, doth make vs both to giue our assent vnto them, and in them to rest our selues: whence ariseth a speciall assurance that wee are adopted, and in the fauour of God. III. Luk. 10. 20. *Reioyce rather that your names are written in heauen.* But no man can be glad for that good which he is in doubt whether he haue receiued it, or not. IV. 2. Pet. 1. 10. *Studie to make your vocation and election sure, as Caius munday:* but this is not in respect of God, but our selues.

Obiect. No man must by the Catholike faith beleue any thing which God hath not reuealed eyther

ther in the written, or vnwritten worde, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henrie, is predestinated of God. Therefore no man must particularly belecue that he is saued.

Answer. Albeit this particular proposition, *I am elected*, is not expressly set downe in the Scriptures, yet is it inclusiuely comprehended in the, as the *Species* is in his *Genus*, as the logicians speake: so that it may by iust consequent be gathered out of Gods word, if we reason thus: They which truly belecue, are elected, Ioh. 6. 35. I truly belecue: Therefore I am elected. The first proposition is taken from the Scriptures: the second, from the beleeuers conscience, and from them both the conclusion is easily derived.

CHAP. 52.

Concerning the decree of Reprobation.



Thus much shall suffice for the decree of Election, nowe followeth the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certaine men vnto eternall destruction, and miserie,
and

and that to the praise of his iustice. Rom. 9. 21. *Hath not the potter power ouer the clay, to make of the same lump one vessell to honour, and an other to dishonour?* 1. Pet. 2. 8. *To them which stumble at the word, being disobedient, vnto which thing (ἡ ἀπειθεῖα) they were euen ordeined.* Iude, v. 4. *There are certaine men crept in, which were before of old (ἀρχαῖοι) ordeined to this condemnation.* 1. Thess. 5. 9. *God hath not appointed vs vnto wrath, but to saluation.* In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Iacob. are propounded vnto vs as types of mankind partly elected, and partly reiectcd.

Neither doe we here set downe any absolute decree of Damnation, as though we should thinke that any were condemned by the meere and alone will of God without any causes inherent in such as are to be condemned. For vnto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore, though we neuer doe, or can separate Gods decree, and the meanes to execute the same, yet doe we distinguish them, and doe consider the purpose of God, sometimes by it selfe alone, and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father. a Predestinator.

Againe, the decree of God, is secret. I. Because it ariseth only from the good pleasure of God,

vnsearchable, and adored of the very Angels themselves. II. Because it is not knowne but by that which is after it, namely by the effects thereof.

CHAP. 53.

Concerning the execution of the decree of Reprobation.



IN the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall he was subiect both to sinne and damnation. Rom. 11.32. *For God hath sent vp all in vnbeliefe, that he might haue mercie on all.* 1. Pet. 2.8. Here we must note, that God hath so decreed to condemne some, as that notwithstanding, all the fault and guilt of condemnation remaineth in the men onely.

Further, whom God reiecteth to condemnation, those he hateth: this hatred of God is, whereby he detesteth and abhorreth the reprobate when he is fallen into sinne, for the same sinne. And this hatred which God hath to man, comes by the fall of Adam: and it is neyther an antecedent nor a cause of Gods decree, but onely a consequent and followeth

loweth the decree.

Reprobates are eyther Infants, or men of riper age.

In reprobate infants, the execution of Gods decree is this: as soone as they are borne, for the guilt of originall and naturall sinne, beeing left in Gods secret iudgement vnto themselves, they dying are reiected of God for euer. Rom. 5. 14. *But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Rom. 9. 11. *For yer the children were borne, and when they had neither done good nor euill, that the purpose of God might remaine according to election not by workes, but by him that calleth.*

Reprobates of riper age, are of two sorts, they that are called (namely, by an vneffectuall calling) and they that are not called.

In the Reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling is, whereby the Reprobates for a time doe subiect themselves to the calling of God, which calling is wrought by the preaching of the word. Math. 22. 14. *For many are called, but fewe are chosen.* And of this calling, there are five other degrees.

The first is, an enlightning of their minds, whereby they are instructed of the holy Ghost to the vnderstanding

derstanding and knowledge of the word. Hebr. 6. 4. *For it is impossible that they which were once lightened, &c. 2. Pct. 2. 20. For if they, after they haue escaped from the filthines of the world, through the knowledge of the Lord; and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them than the beginning.*

The second, is a certaine penitencie, whereby the Reprobate, I. Doth acknowledge his sinne. II. Is pricked with the feeling of Gods wrath, for sinne. III. Is grieved for the punishment of sinne. IIIL. Doth confesse his sinne. V. Acknowledgeth God to be iust in punishing sinne. VI. Desireth to be saued. VII. Promiseth repentance in his miserie or affliction, in these words, *I will sinne no more. Matth. 27. 3. Then when Iudas which betrayed him, sawe that he was condemned, he repented himselfe, and brought againe the thirtie pieces of silver, to the chiefe Priests and Elders. Hebr. 12. 17. For ye know how that afterward also when he would haue inherited the blessing, he was reuelled: for he found no place to repentance, though he sought the blessing with teares. 1. King. 21. 27. Now when Ahab heard those wordes, he rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackcloth, and went softly. Nomb. 23. 10. Let me die the death of the righteous, and let my last end be like his. Psal. 78. 32. For all this, they sinned still, and beleened not his wondrous workes. 33. Therefore their daies did he consume in vanitie, and their yeeres hastily. 34. And when he slay them, they sought him, and they*

returned, and sought God earnestly. 35. They remembered that God was their strength, and the most high God their redeemer.

The third degree is, a temporarie faith, whereby the reprobate doth confusedly beleue the promises of God, made in Christ, I say *confusedly*, because he beleueth that some shall be saued, but he beleueth not that he himselfe particularly shall be saued, because he being content with a generall faith, doth neuer applie the promises of God to himselfe: neither doth he so much as conceiue any purpose, desire, or endeavour to applie the same, or any wrestling or struing against securitie or carelesnes and distrust. Iam. 2. 19. *Thou beleuest that there is one God, thou dost well: the devils also beleene it, and tremble.* Mat. 13. 20. *And he that receiued seede in the stony ground, is he which beareth the word, and incontinently with ioy receiveth it.* 21. *Yet hath he no roote in himselfe, and dureth but a season.* Ioh. 2. 23. *Nowe when he was at Ierusalem at the Passeouer in the feast, many beleened in his Name when they saw his miracles which he did.* 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

The fourth is, a tasting of heauenly gifts: as of Iustification, and of Sanctification, and of the vertues of the world to come. This tasting is verely a sense in the hearts of the reprobates, whereby they doe perceiue and feele the excellencie of Gods benefits, notwithstanding they doe not enioy the same. For it is one thing to taste of dainties at a banquet, and
another

another thing to feede and to be nourished thereby. Heb. 6. 4. *For it is impossible, that they which were once lightened, and haue tasted of the heavenly gifts, and were made partakers of the holy Ghost.*

The first degree is, the outward holines of life for a time, vnder which, is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods ministers, & amendment of life in many things. Mark. 6. 20. *For Herod feared Iohn, knowing that he was a iust man and an holy, and reuerenced him, and when he heard him, he did many things, & heard him gladly.* Act. 18. 13. *Then Simon him selfe beleened also, & was baptized, & continued with Philip, and wondered when he saw the signes & great miracles which were done.* Hol. 6. 4. *O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreat thee? for your goodnes is as a morning cloud, and as the morning dew, it goeth away.*

The second degree of the execution of Gods cōsell of reprobation, in men of ripe age which are called, is a falling away againe, which for the most part is effected and wrought after this manner. First, the reprobate is deceiued by some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart beeing hardened, it becommeth wicked and puerse. Fourthly, then followeth his incredulitie and vnbeliefe, whereby he consenteth not to Gods word, when he hath heard and knowne it. Fifthly, an Apostasie, or falling away from faith in Christ, doth immediately follow this vnbeliefe. Hebr. 3. 12, 13. *Take heed, brethren, least at any time there be in any of you*

*an euill heart, and vnfaithfull, so depart away from the
living God. 1. Tim. 1. 19.*

This Apostasie, is sometimes sinne against the holy Ghost. In the sinne against the holy Ghost, we haue these seuerall points to be considered: I. The Name; it is called a sinne against the holy Ghost, not because it is done against the person, or Deitie of the holy Ghost (for in this respect he that sinneth against the holy Ghost, sinneth in like sort against both the Father, and the Sonne) but it is so called, because it is done contrarie to the immediate action, namely, the Illumination of the holy Ghost. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the same by the holy Ghost. II. The Efficient cause of it; which is set and obstinate malice against God, and against his Christ. Therefore when a man doth in the time of persecution, eyther for feare, or rashly denie Christ, he doth not commit this sinne against the holy Ghost, as may appeare by the example of Peter who denied Christ. Matth. 26. 73, 74, 75. Neither doth he which persecuteth Christ and his Church vpon ignorance fall into this sinne. Paul persecuted the Church of Christ, and yet God had mercie on him, because he did it ignorantly. 1. Tim. 1. 13. Many of the Iewes crucified our Saviour Christ, who afterward, because they committed that grieuous fact vpon ignorance, repenting at Peters sermon, they did obtaine remission of their sinnes. Act. 3. 17, 37. III. The Object, namely God himselfe, and the Mediatour

Mediatour Christ Iesus. For the malice of this sinne is directed against the very maiestie of God himselfe, and against Christ. *Hebr. 10. 29. Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherein he was sanctified, and doth despise the spirit of grace?* There seie this sinne doth directly respect the first table of the morall law, and is not some particular slipping aside from the obseruation of those cōmandements which are contained in this first table, such as are some doubtings concerning God, or of the trueth of the Scriptures, or of Christ, &c. but it is a generall defec- tion and apostasie from God, and that totally.

IV. The subiect in which it is. This sinne is found in none at all, but such as haue beene enlightened by the holy Ghost, and haue tasted of the good gift of God. *Heb. 6. 5, 6.* Neither is it in him a bare cogitation alone, but an externall action, or rather such a blasphemie against God as proceedeth from a malitious, and obstinate heart. *Matth. 12. 31.*

V. The Elect can not commit this sinne: and therefore they who feelee in themselves a sure testimonie of their election, neede neuer to despaire: nay, this sinne is not in euery reprobate: for many of them die before they haue this illumination by Gods spirite.

VI. This sinne can not be forgiuen, not because it is greater then that Christs merite can satisfie for it, but because after a man hath once committed this sinne, it is impossible for him to repent. For the gift of repen-

rance proceedeth from the holy Ghost, and the holy Ghost remaineth in vs through Christ apprehended by faith: nowe no man doth apprehend Christ, that doth maliciously despise and contemne him.

VII. It is very hard to knowe when a man committeth this sinne, because the roote thereof, namely, set malice, lurketh inwardly in the heart, and is not so easily discerned.

Out of all this which hath beene spoken, we may thus define this sinne. The sinne against the holy Ghost is a voluntarie, and obstinate deniall of, and blasphemie against the Sonne of God, or that truth which was before acknowledged concerning him, and so consequently an vniversall defection from God, and his true Church. We haue an example of this sinne partly in the Deuill, who, albeit he knewe well ynough that Iesus was that Christ, yet he neuer ceased both wittingly and willingly with all his power, to oppugne the sacred Maiestie of God, together with the kingdome of Iesus Christ, and, as farreforth as he could, vtterly to supplant the same, partly in the Pharises, Marth. chap. 12. vers. 32. Ioh. 2. 2.

After Apostasie followeth pollution, which is the very fulnesse of all iniquitie, altogether contrarie to sanctification. Gen. 15. 16. *And in the fourth generation they shall come hither againe, for the wickednesse of the Amorites is not yet full.*

The third degree, is damnation, whereby the reprobates are deliuered vp to eternall punishment.

The

The execution of damnation beginneth in death, and is finished in the last iudgement. Luk. 16. 22. *And it was so, that the beggar dyed, and was caried by the Angel into Abrahams bosome, the rich man also dyed and was buried. 23. And being in hell torments, he lift vp his eyes and saw Abraham a farre off, and Lazarus in his bosome.*

The execution of the degree of reprobation in Infidels, which are not called, is this. First, they haue by nature ignorance and vanitie of minde. After that, followeth hardnesse of heart, whereby they become voyde of all sorrow for their sinnes. Then commeth a reprobate sense, which is, when the naturall light of reason and of the iudgement of good and euill, is extinguished. Afterwarde, when the heart ceaseth to sorrowe, then ariseth a committing of sinne with greedinesse. Then commeth pollution, which is the fulnesse of sinne. Lastly, a iust reward is giuent to all these, to wit, fearefull condemnation. Eph. 4. 18. *Hauiug their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their hearts. Rom. 1. 28. For as they regarded not to know God, euen so God deliuered them vp to a reprobate mind, to doe those things which are not conuenient.*

CHAP. 54.

*Concerning a new deuised doctrine
of Predestination, taught by some newe, and
late Divines.*



ERTaine newe Divines of our age, haue of late erected vp a new doctrine of Predestination; in which, fearing, belike, least they should make God both vniust, and vnmmercifull, they doe in the distribution of the causes of saluation and damnation, turne them vpside downe; as may appeare by their description in this table.

But this their doctrine hath some soule errors and defects, the which I, according as I shalbe able, will briefly touch.

The I. Error.

There is a certaine vniuersall or generall election, whereby God, without any eyther restraint, or exception of persons, hath decreed to redeeme by Christ, and to reconcile vnto himselfe all mankinde wholly, fallen in Adam, yea every singular person, as well the Reprobate, as the Elect,

The

Gods eternall decree, wherby he decreed

1. To create mankind.
2. To giue a law to his creature with conditions both of life and death.
3. After the giuing of the law to permit the fall.
4. To redeeme all mankind in Christ; so that election is in this place made *vninerfall*.
5. To call mankind so redeemed in time: here is an *vninerfall* vocation.

Predestination or special election, whereby God purposed with himselfe vpon his mere mercy, to bestow faith vpon some certain of Adams posterity called: and in like sort freely, not by faith or works foreseene to iustifie, & glorifie.

Incredulity & contumacie foreknowne: whereby the rest of Adams posterity, refuse grace offered in the gospel.

The decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to destruction.

The manifestation of Gods glory.

The Confutation.

The very name of Election; doth fully confute this: for none can be said to be *elect*, if so be that God would haue all men elected in Christ. For he that electeth, or maketh choice, can not be said to take all: neither can he that accepteth of all, be said to make choice onely of some. *Obiect.* Election is nothing else but dilection, or loue: but this wee know, that God loueth all his creatures; therefore he electeth all his creatures. *Answer.* I. I denie that to elect is to loue, but to ordaine and appoint to loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but euery one in their place.

Furthermore, this position doth flatly repugne the most plaine places of holy Scripture. Tit. 2. 14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe.* Ioh. 10. *I giue my life for my sheepe.* *Exception.* All men are the sheepe of Christ. *Answer.* Iohn addeth, *And my sheepe heare my voice, and I know them, and they followe me, and I giue vnto them eternall life, neither shall they perishe.* Eph. 5. 25. *Christ is the head of the Church, and the same is the Saviour of his bodie.* v. 25. *Christ loued the Church, and gave himselfe for it.* Redemption and remission of sinnes, is the inheritance of the Saints, and of such as are made heires of the kingdome of Christ. Coloss. 1. 13.

Againe,

Againe, looke for whome Christ is an Advocate, and to them onely is he a Redeemer: for redemption and intercession, which are partes of Christs priest-hood, the one is as generall and large as the other, and are so surely vnited and fastened together, as that one can not be without the other. But Christ is onely an Aduocate of the faithfull. Ioh. 17. in that his solemne prayer, he first prayeth for his owne, namely, his disciples, elected, not onely to the Apostleship, but also to eternall life: & then, v. 20. he praieth likewise for them that should beleue in him by their word. Now against these, he opposeth *the world*, for which he praieth not that it may attaine eternall life. And, Rom. 8. *Who shall accuse Gods elect? Christ sitteth at the right hand of the Father, and maketh intercession for vs.* Furthermore, the members of Christs Church, are called the *Redeemed of the Lord*, Psal. 87. Therefore this priuiledge is not giuento all alike.

Exception. This vniversal reconciliation is not in respect of man, but God himselfe, who, both made it for all, and offereth it to all. *Answer.* If Christ became once before God a reconciliation for all mens sinnes, yea and also satisfied for them al, it must needs follow that before God all those sinnes must be quite blotted out of his remembrance. For the actuall blotting out of sinnes, doeth inseparably depend vpon reconciliation for sinnes: and satisfaction doth inferre by God, and that necessarily, the very reall and generall abolishment of the guilt and punishment.

nishment of sinne.

Obiect. I. Christ tooke vpon him mans nature: therefore he redeemed mans nature generally. *Answer.* I. It followeth not, except we would say that Christ redeemed his own humanitie, which can not be any waies possible. II. Euery womā doth partake the humane nature of euery man, yet is not euery man ech womans husband, but hers alone with whō by the couenant in matrimonie, he is made one flesh: and in like sort Christ did by his incarnation (ἑαυτὸς ἐκ-σάρκατος) take also vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the spirite and of faith. And by it the Church is become flesh of his flesh, and bone of his bone. Eph. 5. 20. And therefore shee alone may iustly claime title to the death of Christ and all his merits.

Obiection. II. Christs Redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams posteritie. *Answer.* Adam was a type of Christ, and Christ a countertype correspondent to Adam. Adam was the roote of all his successours, or all that should come of him, from the which first Adam was sinne, and death derived; againe, Christ he is also a roote, but of the elect onely, and such as belecue, to whome, from him, proceede righteousnesse, and life eternall. He can not be saide to be the roote of all, and euery singular man, because that all doe not drinke
and

and receiue this his righteousness, and life, neither are they actually by him made righteous. Rom. 1. 2. 27, 19. *Obiect.* The benefit of Christs death redounded to all. *Answer.* It did, to all that beleue. For as Adam destroyed all those that were borne of him: so Christ doth iustifie and saue all those that are borne anew by him, and none other. *Obiect.* If that Adams sinne destroyed all, and Christs merit doth not saue all: then is Adams sinne more forceable to condemne, then Christs mercie is to saue. *Answer.* Wee must not esteeme of the mercie of Christ by the number of men which receiue mercie (for so indeede I graunt that as Adams fall made all vniust, so the mercy of Christ and his redemption should actually iustifie all) but we must rather measure it by the efficacie and dignitie thereof, then by the number on whom it is bestowed. For it was a more easie thing to destroy all by sinne, then by Grace to saue but one. Man, being but mere man, could destroy all: but to saue euen one, none could doe it, but such an one as was both God and man.

Obiect. III. Many places of Scripture there are which affirme this, that the benefit of Christs death doth appertaine vnto all. Rom. 11. *God hath shewt vp all vnder sinne, that he might haue mercie vpon all.* 1. Tim. 2. 4. *God would haue all men to be saued.* 2. Pet. 3. 9. *God would not haue any to perishe, but all come to repentance.* *Answer.* I. You must vnderstande all that beleue, as it is Match. 11. 28. *All are wearie and heauie laden,* Ioh. 3. 16. *All that beleue.* Gal. 3. 23.

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The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them which beleene. Act. 10. 43. All which beleene. And surely there is as well a generalitie of them that beleene, as of the whole worlde. II. We may vnderstand by (all) of all sorts some, not euery singular person of all sorts. So, Revel. 5. 9. Christ is said to haue redeemed some out of euery kindred, and tongue, and people, and nation. And Gal. 3. 28. There is neither Iewe nor Grecian, neither bond nor free, there is neyther male nor female, for ye are all one in Christ Iesus. Mat. 4. Christ is said to haue healed euery disease, that is, euery kinde of disease. And Augustine to this purpose hath a fitte rule. All is often used for many, as Rom. 5. 18, 19. Augustine in his Manuel to Laurent. chap. 103. It is thus said (saith August.) God would haue all to be saued, not because there was no man which he would haue damned, who therefore would not doe miracles amongit them, which would as he saith, haue repented, if he had done miracles, but that by all men we should vnderstand all sorts of men, howsoeuer distinguished, whether Kings, priuate persons, &c. And in his booke, de Corrept. & gratia, chap. 14. It is said, he would haue all to be saued, so as we must vnderstand all such as are predestinate to be saued, because amongit them there are all sorts of men, as he said to the Pharises, You tye euery hearbe. III. These two, to be willing to saue man, and that he should come to the sauing knowledge of the truth, are inseparablie vnited together. 1. Tim. 2. 4. But the second we see doth not agree

to all and every singular person : therefore the first can not.

Object. IIII. In many places of Scripture Christ is said to redeeme the world, as 1. Ioh. 2. 2. *He is a propitiation for the finnes of the whole world.* *Answer.* This word *world*, signifieth, 1. the frame of heauen and earth. II. All men both good and bad together. III. The companie of vnbelievers, and malignant haters of Christ. IV. The Congregation of the Elect, dispersed ouer the face of the whole earth, and to be gathered out of the same. In this fourth signification we must vnderstand such places as are aboue mentioned, Abraham is called *the heyre of the world*, Rom. 4. 13. that is, of many nations. Gen. 17. 45.

Object. V. *God will not the death of a sinner, but rather that he repent, and liue.* Ezech. 18. 23. *Answer.* Augustine in his 1. booke to Simplicius, 2. quest. answereth this question. *You must,* saith he, *distingnish betwixt man, as he is borne man, and man, as he is a sinner. For God is not delighted with the destruction of man, as he is man, but as he is a sinner : neither will hee simply the death of any as he is a sinner; or as it is the ruine and destruction of his creature : but in that, by the detestation and reuenge of sinne with eternall death, his glorie is exceedingly aduanced.* God therefore will the death of a sinner, but as it is a punishment, that is, as it is a meanes to declare and set out his diuine iustice : and therefore it is an vntruth for a man to say that God would haue none condemned. For where-

as men are once condemned, it must be either with Gods will, or without it: if without it, then the will of God must needs suffer violence, the which to affirme, is great impietie: if with his will, God must needs change his sentence before set downe, but we must not presume to say so.

Obiect. VI. *God is the Father of all.* Malach. 2. 10. *Answer.* This place is meant of Gods Church, out of which, all men, standing in that corrupt estate by Adam, are the children of wrath, and of the deuill. Ephes. 2. 2. Ioh. 8. 44.

Obiect. VII. If God did elect some, and reiect others, he must needs be (προσωπικός) a respecter of persons. *Answer.* I. One is sayde then to accept, or haue respect of persons, when as he by some circumstances inherent in the person, is mooued to doe this or that: Now, as for God, he did vpon his meere pleasure elect some, and reiect others eternally, not mooued or vrged thereunto by any thing whatsoever, out of himselfe. II. He is debter to none, but may by good right doe with his creatures what seemeth good vnto him in his owne eyes. III. It is one thing with God to accept of persons, and another to make choice of men. This if we should not graunt, it would followe that God must be deemed blameworthy, because he made not all his creatures most glorious Angels.

Ob. VIII. If God decreed to reiect certaine men, then did he hate his creature. *Answer.* God decreed

decreed to reiect his creature and workmanship, not because he hated it, but because he appointed it to hatred. And it is one thing to hate, and another to appoint to hatred. And indeed God doth not actually hate anything, but for sinne. That saying of Augustine to Simplicius is fit for this purpose. *When God maketh the wicked, whome he doth not iustifie, vessels of wrath, he doth it not to hate that which he made: for in that he made them vessels, they haue their use, namely, that by their paines to which they were ordained, the vessels of honour might reape profite.* God therefore doth not hate them, in that they are men, or vessels, neither any thing that hee made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them vessels of destruction, he did it to instruct others. As for their impietie, which he neuer made, that he hateth viterly. As therefore a iudge hateth thefe in a mā, but he doth not hate his punishment that he is sent to worke in the mines. For the theife doth the first, the iudge the latter: so God, whereas of the company of them which perish, he maketh vessels of perdition, he doth not therefore hate that which he doth, that is, the condemnation of those which perish in their due punishment for sinne.

Obiect. IX. The reprobates are said in many places of Scripture to be redeemed by Christ, as 2. **Pet. 2. 1.** *Answer.* First, we must not vnderstand such places meant of al reprobates, but of such as are for a time in the Church. **II.** They are said to be redeemed, iustified, and sanctified, both in their own iudgements,

iudgements and the Churches also, in as much^s they make an externall profession of the faith. But this is a iudgement of charitie, not of certentie.

Obiect. X. God might be thought cruell, if that he had ordeined the greatest part of the worlde to destruction. *Answer.* God could wel ynough haue decreed, that euen all men should vterly haue beene rejected, and yet he should haue beene neuer a whit either cruell or vniust. *Reasons.* I. He adiudged all and euery one of those foule and wicked spirites which fell from him, to eternall torments. II. He decreed also, as is apparant by the event, that men should liue by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bounden vnto man, then vnto the very bruit beasts.

Exception. God appointed all to be saued, with this caveat and condicion, *If they beleue.* *Answer.* This is absurd to affirme: for, I. by this meanes the decree of God should depend vpon the will of man, when as contrarily Gods decree doth limite and order all inferiour causes. II. It quite taketh away the certentie of Gods decree, because a conditionall proposition, doth set downe nothing as being, or, it doth not certenly affirme any thing.

Obiect. If the merit of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the serpent broken, nor Satans kingdome abolished by Christ. *Answer.* This bruising of the serpents head, is scene in them onely which are at eni-

mitie with the serpent, namely, in such a truely beleue. Gen. 3. 15. compared with Rom. 16. 20.

To conclude, that is not true which they say, namely, that this opinion of an vniversal and effectual redemption of euery singular man, is a notable remedie to comfort afflicted consciences. For, I appeale to the iudgement of all men, whether there is in this manner of consolation, any great comfort to the conscience afflicted.

Christ died for all men:

Thou art a man,

Therefore Christ died for thee.

The II. Error.

God did foreknow the fall of Adam, but he did not by his eternall decree fore-ordaine the same: and therefore that his fall was without the agent permission of God.

The Confutation.

It is false. For, I. there is not the least thing in nature, but it commeth to passe by the decree, and will of God. Matth. 10. 30. Wherefore such as affirme, that God did onely foreknow this, or that, they doe eyther quite ouerturne the prouidence of God, or at the leest imagine that it is a very idle prouidence. II. The fact of Herod and Pilate in deliuering Christ against their owne consciences, to be crucified, may seeme to be as heynous, as was Adams fall,

fall, and yet they are said to haue done that, which the hand of the Lord had fore-ordained to be done. Act. 4. 24. Againe, the fall of Adam was two manner of waies by Gods actiue, or rather operative permissi-
 on. I. In as much as the fall was an action: for in God alone we liue, we mooue, and haue our beeing. II. In as much as that his fall was but a bare triall of his loyalty to God; whereby God would trie both the power, and will of his creature.

The III. Error.

God, by reason that he did foresee the disobedience of some, or, that they would contemne the Gospell, did decree their destruction, and condemnation.

The Confutation.

We utterly denie, that the foreseeing of the contempt of Grace in any, was the first and principall cause of the decree of reprobation. Reasons. I. Paul, Rom. 1. doth deriue the common condemnation of the Gentiles from hence, namely, that they withheld the truth in vnrightheousnes, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, &c would not obey their consciences inwardly checking the for the same. II. If that faith foreseene, be not the cause of the decree of Electio, it can not be that the want of faith foreseen, should

be the cause of the decree of reprobation; but rather as faith doth in order of causes follow after election, so must incredulitie, reprobation. For there is the like reason or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they haue any vse of reason: and againe many there are, which albeit they liue long, yet being either idiots and fooles, or born deafe, they can come to the true vse of reason: in all which, it is not credible that there should be suspected any contempt of the Gospell which they could not learne. IV. Esau was hated of God, for none other cause, but for that it so pleased him. Rom. 9. 18. V. If this opinion should be true, then would it follow that men should be condemned for nothing else but incredulitie: the which is not so. Ioh. 3. 36. Christ speaking of vnbeliefe, saith not that for it the wrath of God came vpon man, but *remaineth vpon him*. And why should we daily aske pardon for our sinnes, if nothing but incredulitie or vnbeliefe condemned vs? nay, although that there were neuer any contempt of the Gospell, yet that corruption of originall sinne, were sufficient ynough to condemne men. VI. Also that admiration which Paul hath. Rom. 9. 20. *O man, who art thou which disputest with God!* doth plainly shewe that the cause of the decree of God in reiecting some, is vnsearchable: and that it doth not at all depende vpon any foreseene contumacie towards the grace of God offered in the Gospell. For if it were otherwise, we might easily
giue

giue a reason of Gods decree. Aug. epist. 105. saith very well. *Who* (saith he) *created the reprobates; but God? and why, but because it pleaseth him? but why pleased it him? O man, who art thou that disputest with God?*

Some diuines perceiuing that this is an hard sentence, they goe about to mitigate it in this sort. *The matter*, say they, *as object of predestination, is a reasonable creature, and that not simply or absolutely considered, but partly as it fell; partly as of it selfe it was subiect to fall: and thereupon God preordaining men from everlasting, considered them, not simply as he was to make them men, but as they were such men as might fall into sinne, and againe be redeemed by Christ, and after called to the light of the Gospell. The efficient or first motive cause, was not any foreknowne cause either this or that, but the meere will of God. For he disposeth all things not of, and by his foreknowledge, but rather according to the same. But these things albeit they may seeme to be subtile deuises, yet are they not altogether true. Reasons.* I. The potter when he purposeth to make some vessell, doth not consider the clay, and regarde in it some inherent fitnessse, to make such a vessell, but he maketh it of such and such a forme, to this or that vse, euen of his alone free-will and pleasure. II. Rom. 9. 21. *Hath not the potter power to make of the same lump one vessell to honour, and another to dishonour?* In which place we may not vnderstand by the name *lump*, all mankinde corrupted, and fallen, and so to be redeemed in Christ: for then Paul would not haue saide that God made vessells of wrath, but

rather that he did forsake them after they were made. III. This seemeth preposterous, that God did first foreknowe mankinde, created, fallen, and redeemed in Christ: and that afterward he ordained them so foreknowne, to life or to death. For the ende is the first thing in the intention of the agent: neither will a most skilfull workeman first prepare meanes by which he may be helped to doe a thing, before he hath set downe in his minde all the endes, both such as are most neere, and them that are very farre off. Nowe we knowe this, that mans creation, and his fall in Adam, are but meanes to execute Gods predestination, and therefore are subordinate ynto it: but the ende of Gods decree is the manifestation of his glory in sauing some, and condemning others. Therefore we may not once imagine that God did first consult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The IIII. Error.

Gods calling to the knowledge of the Gospell is vniuersall, yea of all men and euery singular person, without exception.

The Confutation.

This is a very vnreasonable position. Reasons.
I. God would not haue all men called, Matth. 20.

16. *Many are called, but few are chosen.* He saith not that *all*, but *many* are called. Christ in his disciples first ambassage, charged them that they should not preach to the Gentiles of his coming: and to the Cananitish woman he saith, *It is not lawfull to giue that which is holy vnto dogges.* Matth. 13. 11. *It is not giuen to euery one to knowe the mysterie of the kingdome of God.* Rom. 16. 25. *The mysterie of the Gospell* (whether it be meant of Christ, or the calling of the Gentiles) *was kept secret from the beginning of the worlde.* 11. There be many millions of men, which haue not so much as heard of Christ. Act. 14. 16. *God in times past suffered all the Gentiles to walke in their owne waies.* 111. The greatest part of the world hath euer beene out of the Covenant. Ephel. 2. 12. *Ye were, I say, at that time without Christ, and were aliens from the common-wealth of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world: but now ye are no more strangers and forreiners, but citizens with the Saints.* Obiect. They are said to be (*alienationis*) not simply alienated, but *abalienated* from God: nowe how could they be *abalienated*, except either they or their predecessours had beene in the covenant? *Answer.* The Gentiles are not said to be *abalienated* from the covenant, but from the common-wealth of Israel: because that God had then by certaine lawes, rites, and ceremonies vtterly severed, and distinguished the people of the Iewes from all other nations.

Obiect. This generall calling is not to be vnder-
 stood simply of the ministerie of the worde, but of
 the wil of God, deliuered presently after the fal in his
 vnwritten word, but afterward in his written word:
 and this all men ought to knowe, although many,
 through their owne default, know it not. *Answer.*
 But the Scriptures were committed to the custodie
 of the Church of God, and euery one was not cre-
 dited with them. Rom. 3. 2. *Unto the Iewes were of*
credit committed the Oracles of God. 1. Tim. 3. 15. *The*
Church is the pillar and ground of truth. Psal. 147. 19.
He shewed his wordes vnto Iacob, and his statutes and
lawes to the house of Israel. 20. *He hath not delt so with*
euery nation: therefore they haue not knownt his lawes.
 Psal. 76. 1. *The Lord is famous in Iudea, and in Israel is*
his Name great.

Obiect. The Covenant of Grace was made with
 Adam and Eve, and in them all mankind was recei-
 ued both into the Church, and couenant, and also
 called to the knowledge of God. *Answer.* I.
 This reason wanteth euen common reason and
 sense; to say that God giuing his promise in the
 daies of Adam and Noah, did in them call all man-
 kinde that should come after. II. Adam before
 his fall, did indeede receiue the grace both for him-
 selfe, and for others also: and in the fall, he lost it both
 for himselfe, and for all others: but after the fall, he
 receiued the promise for himselfe alone, and not for
 the whole worlde, otherwise the first Adam should
 not onely haue beene a liuing creature, but a quick-
 ning

ning spirite, the which is proper to the second Adam. 1. Cor. 15. 45.

The Conclusion.

IF we should graunt this doctrine to be true, then must we needs allow of these absurdities in diuinitie, which follow. I. That God would haue all, and ech singular man to be saued: and withall he would haue some ordained to hatred, and perdition: or, That in regarde of God, all men are elected, and redeemed, but in regarde of the euent, many perish. II. The guilt of Adams sinne must not be imputed to any one of his posteritie, because that God, hauing mercie of all generally in Christ, did take in to the covenant of reconciliation all mankind. Now if but the guilines of Adams fall be taken away, the punishment forthwith ceaseth to be a punishment, and corruption it selfe is by litle and litle abolished in all men.

C H A P. 55.

*Of the state and condition of the Reprobates
when they are dead.*



He death of the Reprobate, is a separation of the bodie and the soule: of the bodie, that for a time it may lye dead in the earth: of the soule, that it may feele the torments of hell, euen vntill

untill the time of the last iudgement: at which time the whole man shall be cast into the most terrible and fearefull fire of hell. 1. Pet. 3. 19. *By the which he also went, and preached unto the spirites that are in prison,* Luk. 8. 2. Pet. 2. 4. *For if God spared not the Angels that sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse to be kept vnto damnation, &c.*

The reprobate when they die, doe become without sense & astonished, like vnto a stone: or else they are ouerwhelmed with a terrible horreur of conscience, and despairing of their saluation, as it were, with a gulf of the sea ouerturning them. 1. Sam. 35. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.* 38. *And about ten daies after the Lord smote Nabal that he died.* Mat. 27. 5. *And when he had cast downe the silver pieces in the temple, he departed, and went and hanged himselfe.*

CHAP. 56.

*Of the condemnation of the Reprobates
at the last iudgement.*



IN the last iudgement, at the sound of the trumpet, the liuing beeing stricken with horreur and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the liuing and the dead shall then

then haue immortall bodies, but without glorie: and they standing vpon the earth at the left hande of Christ the Iudge, shall heare the sentence of condemnation: *Depart from me, ye cursed into everlasting fire, which is prepared for the deuill and his angels.* Ioh. 5. 29. And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation, *Matth. 25. 41.* 1. Thess. 4. 16. For the Lord himselfe shall descend from heauen with a shout, and with the voyce of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first. 17. Then shall we, which liue and remaine, be caught up with them also in the cloudes, to meete the Lord in the ayre: and so shall we be euer with the Lord.

C H A P. 57.

*Of the estate of the Reprobates
in hell.*



After that the sentence of condemnation is pronounced, then followeth everlasting death: whereof this is the estate.

I. The Reprobates are separated from the presence and glorie of God.

II. They are punished with eternall confusion, and most bitter reproches: because all their secret wickednesses and sinnes are reuealed. 2. Thess. 1. 9.

Which

Which shalbe punished with everlasting perdition, from the presence of the Lord, and from the glorie of his power. Matth. 5.8. Blessed are the pure in heart, for they shall see God. 1. Ioh. 2.28. And now little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his comming.

III. They haue fellowship with the deuill and his angels. Matth. 25.41.

IIII. They are wholly in bodie and soule, tormented with an incredible horreur, and exceeding great anguish, through the sense and feeling of Gods wrath, powred out vpon them for euer. Esay. 66.24. *And they shall goe forth, and looke vpon the carcases of men, that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched: and they shall be an abhorring vnto all flesh.*

Hereupon is the punishment of those, that are condemned, called Hell fire, a worme, weeping, and gnashing of teeth, vtter darkenesse, &c. Revel. 21.8. *But the fearefull, and vnbeleening, and the abominable, and murtherers, and whoremongers, and sorcerers, and Idolaters, and all lyars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. Matth. 13.42. And shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth. Esay. 66.24.*

A Corollarie.

ANd this is the full execution of Gods decree of reprobation, whereby appeareth the great iustice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last and chiefeſt ende in all these things. Therefore let every Christian propound the same end vnto himselfe. *Rom. 9. 14. What shall we say then? is there vnrighteousnes with God? God forbid. 15. For he said to Moses, I will haue mercie on him to whom I will shew mercie: and will haue compassion on him on whome I will haue compassion. 16. So then, it is not in him that willoeth, nor in him that runneth, but in God that sheweth mercie. 17. For the Scripture saith vnto Pharaoh, For this same purpose haue I starred thee vp, that I might shew my power in thee, and that my name might be declared throughout all the earth. 1. Cor. 10. 31. Whether therefore, ye eate or drinke, or whatsoener ye doe, doe all to the glorie of God.*

C H A P. 58.

Of the Application of Predestination.

He right applying of Predestination to the persons of men, is very necessarie: and it hath two parts. The first is, the iudgement of particular predestination, and the second is, the vse of it.

The iudgement and discerning of
a mans

a mans owne predestination, is to be performed by meanes of these rules which follow.

I. The Elect stone, and all they that are elect, not onely may be, but also in Gods good time, are sure of election in Christ to eternall life. 1. Cor. 2. 12. 2. Cor. 13. 4.

II. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the works of Sanctification. 2. Pet. 1. 10. Rom. 8. 16.

III. If any doubt of this testimonie, it will appeare vnto them, whether it come from the Spirit of God, or their owne carnall presumption: First, by a full perswasion which they shall haue, for the holy Ghost will not barely say it, but perswadeth such, that they are the children of God, the which the flesh can not in any wise doe. Secondly, by the manner of perswasion: for the holy Ghost draweth not reasons from the works, or worthinesse of man, but from Gods fauour and loue: and this kinde of perswasion is farre different from that, which Satan vseth. Thirdly, by the effects of that testimonie. For if the perswasion arise from presumption, it is a deade perswasion: but contrarily, it is most liuely and stirring, if it come from the holy Ghost. For such as are perswaded that they are elected, and adopted children of God, they will loue God, they will trust in him, and they will call vpon him with their whole heart.

IV. If

IV. If the testimonie of Gods Spirit, be not so powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghost: namely, Sanctification: like as we vse to iudge by heat that there is fire, when we cannot see the flame it selfe.

V. And of all the effects of sanctification, these are most notable. I. To feele our wants, and in the bitterness of heart, to bewaile the offence to God in euery sinne. II. To strine against the flesh, that is, to resist, and hate the vngodly motions thereof, and with griefe to thinke them burthenous and troublesome. III. To desire earnestly and vehemently the grace of God, and merit of Christ to obtaine eternall life. IV. When it is obtained, to account it a most precious iewell. Phil. 3. 8. V. To loue the minister of Gods word, in that he is a minister, and a Christian, in that he is a Christian: & for that cause, if neede require, to be ready to spend our blood with them. Matth. 10. 42. 1. Ioh. 3. 16. VI. To call vpon God earnestly, and with teares. VII. To desire and loue Christs comming, and the day of iudgement, that an end may be made of the daies of sinne. VIII. To flie all occasions of sinne, and seriously to endeouour to come to newnes of life. IX. To perseuere in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *He that will serue God, must, saith he, beloue that which can not be seene, hope for that which is deferred, and loue God, when he sheweth himselfe an enemy, and thus remaine to the ende.*

VI. Now,

VI. Nowe, if so be all the effects of the spirite are very feeble in the godly, they must knowe this, that God trieth them, yet so, as they must not therewith be dispaied, because it is most sure, that if they haue faith, but as much as a graine of mustard seede, & as be weak as a young infant is, it is sufficient to ingrasse them into Christ, and therfore they must not doubt of their election, because they see their faith feeble, and the effects of the holy Ghost faint within them.

VII. Neither must he, that as yet hath not felt in his heart any of these effects, presently conclude, that he is a reprobate; but let him rather vse the word of God, and the Sacraments, that hee may haue an inwarde sense of the power of Christ, drawing him vnto him, and an assurance of his redemption by Christs death and passion.

VIII. No man may peremptorily set down, that himself, or any other is a reprobate. For God doth oftentimes preferre those, which did seeme to be most of all estranged from his fauour, to be in his kingdome aboue those, who in mans iudgement were the children of the kingdome. Hence is it, that Christ saith; *The Publicanes and harlots goe before you;* and, *many an one is called at the eleventh houre,* as appeareth by that notable example of the thiefe vpon the crosse.

The vses, which may be made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

I. That

I. That there is neither any iustification by workes, nor any workes of ours that are meritorious. For election is by the free grace of God: and therefore in like sort is iustification. For, as I said before, the cause of the cause, is the cause of the thing caused. And for this reason, in the worke of saluation, grace doth wholly challenge all to it selfe. Roman. chap. 11. verse 5. *At this time there is a remnant through the election of grace.* 2. Tim. 1. 9. *Whobath saved vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to vs, through Christ Iesus before the world was.* Philip. 1. 29. *Unto you it is giuen for Christ, that not onely ye should beleue in him, but also suffer for his sake.* Rom. 3. 24. *We are iustified freely by grace.* Tit. 3. 5. *Not by the workes of righteousness, which we had done, but according to his mercie he saved vs.* Ezech. 36. 27. *I will cause you to walke in my statutes.* Rom 6. 23. *The gift of God is eternall life.*

II. That Astrologie, teaching, by the casting of Nativities, what men will be, is ridiculous, and impious: because it determineth, that such shall be very like in life, and conuersation, whome God in his predestination hath made vnlike. Iaakob and Esau, borne of the same parents, and almost in the same moment of time, (for Iaakob held Esau by the heele, as he was borne) were of most vnlike dispositions, and had diuers events. The like may we see in all twinnes, and others, which are borne at the same time.

III. That God is most Wise, Omnipotent, Iust, and mercifull. O the wonderfull riches, both of the wisdom and knowledge of God! howe vnsearchable are his iudgements, and his waies past finding out! Eph. 1. 5. Who hath predestinate vs, to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.

Secondly, being the seruants of Christ, we are admonished:

I. To fight against all doubting and diffidence of our saluation, because it neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. Matth. 24. 24. Luk. 10. 20. *Reioyce that your names are written in the booke of life.* Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne?* 2. Tim. 2. 19. This teacheth, that the anker of hope must be fixed in the truth, and stabilitie of the immutable good pleasure of God: so that albeit our faith be so tossed, as that it is in danger of shipwracke, neuerthelessse it must neuer sinke to the bottome, but euen in the middes of danger, take hold vpon repentance, as on a board, and so recover it selfe.

II. To humble our soules vnder the mightie hand of God: for we are as clay in the hande of the potter. Rom. 9. 21. *They through infidelitie are broken off, but thou standest through faith. Be not high minded but feare.*

III. To giue all glorie to God. 2. Theff. 2. 13. *We ought to giue thanks alway to God for you brethren, beloved*

beloued of the Lord, because that God hath from the beginning chosen you to saluation.

IV. To beare crosses patiently. Rom. 8. 29. *Those which he knew before, he hath also predestinate, to be made like to the image of his Sonne.* This likenesse to Christ, is in bearing afflictions. Phil. 3. 10. *That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, to be made conformable to his death.*

V. To doe good workes. Eph. 2. 10. *We are his workmanship created in Christ Iesus to good workes, which God hath ordained, that we should walke in them.*

Thus much concerning Theologie.



AN EXCEL- lent Treatise of comforting such, as are troubled about their Pre- destination

*Taken out of the second answer of M. Beza, to D.
Andreas, in the acte of their Colloquie at
Mompelgart, &c.*



*V*nesse (saith Doctor Andre-
as) regeneration be alwaies v-
nited to Baptisme, and remai-
neth in such as are baptized,
howe should the troubled con-
sciences of those be eased and
comforted, who because they
feele not in them selues any
good motions of Gods holy Spirite, finde none other re-
fuge, but the Worde and Sacraments, especially the Sa-
crament of Baptisme? Nowe this remedie would be of
small force, except it be opposed against those imaginati-
ons, which the deuill casteth into a troubled heart, yea,
except it taught such, that God is greater then our heart,
who in baptisme hath not onely offered vs the adoption of
sonnes, but hath indeede bestowed the same upon vs: as it
is said by Christ, He that beleeueth, and is baptized,
shal be saued. And by Paul, Ye which are baptized,
haue put on Christ. David beeing armed with the like

com-

comfort from his circumcision, feared not to ioyne battell with that great giant Goliath: and if this were not so, it must needs follow, that Baptisme were nothing else but an idle ceremonie, and also the persons of the Trinitie would be thought lyars. Wherefore those afflicted men, when Satan assaulteth them, must resist him with these words: Depart from me Satan, thou hast neither part nor portion in the inheritance of my soule, because I am baptized in the Name of the holy Trinitie, and so am truly made the sonne of God by adoption. And are these the strong weapons, which so many times, and in so many words, haue bene objected against me by D. Andreas? and whereby he hath gotten the victorie? But because this his reason is somewhat intricate, I will explaine it after this sort. First, for the place of Scripture which he alledgeth, namely, that *God is greater then our hearts*. It is so farre from comforting an afflicted conscience, that it will rather driue him to despaire. Neither doth Ioh. 1. epist. 3. 20. make mention of it, to ease such as are in despaire, shewing vnto them by that sentence, the greatnes of Gods mercies; but rather that he might thereby, euen bruiſe in pieces the hearts of proud persons, when they consider the greatnes of Gods maiestie. And for the other place, when as a man doubteth of his saluation, and feeleth no testimonies of faith in himselfe, (for such an one we here speake of) what comfort, thinke you, can he haue in these wordes. *He that beleueneth, and is baptized, shall be ſaned*? For he would rather reason contrarily, thus: I indeede am baptized, yet for all that

I beleue not, and therefore my baptisme is not a-
 vaileable, I must needs be condemned. For the say-
 ing of August. in his treatise vpon Ioh. 6. is very true,
 who speaking of Simon Magus, saith, *What good did
 it to him to be baptized? bragge not therefore,* saith he,
*that thou art baptized, as though that were sufficient for
 thee, to inherit the kingdome of heauen.* As for the place
 of Paul, Gal. 3. I shewed plainly before, how D. An-
 dreas did violently wrest it to his purpose.

Neither are his reasons, taken from the absurditie
 that would followe, of more force then the former,
 albeit he maketh them especiall pillars to vnderprop
 the truth of his cause. For, I pray you, is God of
 lesse truth, because his truth is neglected, and deri-
 ded of them that contemne it? Is the ceremonie of
 Baptisme therefore in vaine, because some refuse the
 grace offered in Baptisme: others, (if we may beleue
 D. Andreas) reject that grace when they have recei-
 ued it? What? Is not the Gospell therefore the pow-
 er of God to saluation, because it is to such as be-
 leue not, the sauour of death to eternall death? May
 not the Supper of the Lord, be a pledge of Gods co-
 uenent, because so many abuse these holy signes, or,
 (as D. Andreas is of opinion) the very body & blood
 of our Saviour Christ? And, that I may reason from
 that, which is true in the experience of euery childe,
 can the sunne be said to be without light, because
 they which are blind, and asleppe, haue no benefit by
 the light thereof, neither such as shut their eyes so
 close, that they will not enioy the cōfort of the light?

But

But amongst all, this one is most childish, that D. Andreas will make this his principal argument, namely, that in vaine did men, thus tempted, flie at all vnto Baptisme, vnlesse we conclude with him, that all such as are baptized, are in baptisme adopted the sonnes of God. For first, if this were a good consequēt from baptismē it were in vain, for such an afflicted conscience, to gather vnto himselfe a testimonie from the word of God, and the other Sacrament of the Lords Supper, vnlesse we make all those to be in like sort regenerate. & adopted, vnto who the word of God is preached, & the Lords Supper administred: either of which, for D. Andreas to affirme, is a bold vntiuth.

But to omit this, what if we graunt this which D. Andr. requireth concerning baptisme? may not for all that, any that is so tempted, by Satans pollicie, resell this great comforter, by his owne argument? after this sort: I will grant D. Andr. your question: suppose I haue bin baptized, and adopted the sonne of God: yet seeing you teach, that the grace of God is not so sure but that I may fall from the same, as indeede I feele that I haue grieuously fallen, what doe ye now else but lift me vp with one hand to heauen, and with the other cast me downe into hel? What meane you therefore to teach me those things which are so farre from easing me, as that contrarily, they doe more & more lay out vnto me mine abominable and vngratefull heart? See now what sure consolation, consciences grieuously afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any be desirous to know, what spirituall comfort is most meete to be ministred vnto consciences so troubled, I will shewe them that which is grounded vpon a sure foundation, and which I my selfe haue often found to be true in mine owne experience: the which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore we teach, contrarily to that which D. Andreas doth most falsly obiekt against vs, that the eternall decree, or, as Paul speaketh, the purpose of God, must not be sought in the bottomlesse counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeeres of discretion, as they must needs be, whom we seeke to comfort in this place.

Now because that externall vocation, is not proper onely to the elect (*for many are called, but few are chosen*) but such a vocation as is effectually, that is, whereby the vnderstanding is not onely enlightened with the sauing knowledge of God, but in the will also there is created a true, though not a perfect hatred of sinne, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and doe that which is right; Therefore when we see one thus dangerously tempted, we applie vnto his afflicted conscience, that true Nepenthe, and comfortable and restorative medicine, which is taken from Gods effectually vocation, as it were out of an Apothecaries boxe.

If

If therefore I haue to doe with such an one, who either was neuer called by the preaching of the Gospell, or if he were called, yet seemeth both to himselfe and others, neuer to haue regarded him that called: and hence concludeth that he is not in the number of them, whom God hath purposed to take pitie vpon: I forthwith tell him, that Satan plaieeth the Sophister, in teaching him thus to conclude: for this his reason is as vntrue, as if a man looking at midnight, and seeing that the sunne is not then risen, should therefore affirme that it would neuer rise. And this is that which when I obiected to D. Andreas, pag 482. he very boldly corrupting my meaning, printed this as mine assertion, *Say vnto a man that is afflicted, the sunne is risen, although as yet it be not risen.* But I teach not lies, howtoeuer this depravation of my wordes came from D. Andreas printers, or himselfe. And whereas D. Andreas excepted, that this consolation were to no purpose, because he that was afflicted might doubt, whether this sunne would euer rise, or not: I answered to him, that which the Printers haue quite left out, & which I wil now therefore more fully repeate. I was wont therefore to tell the partie thus troubled, after he had forsake his false & diuelish positiō: that although an external vocation were not of force ynough to appease an afflicted conscience, yet it was of sufficient force and efficacie against the deuill. For I tell him that they which neuer had externall nor internall calling, they (if we regard an ordinarie calling) must needs perish: but
 whofo-

whosoever is once called, he hath set, as it were, his foot in the first entry into the kingdom of heaven: & vnlesse it be by his owne default, he shall come afterwards into the courts of God, and so by degrees into his Maiesties pallace. And for the confirmation of this, I vse diuers waies. For why, say I. doubtest thou of his good will towards thee, who in mercie hath sent me a minister to cal thee vnto him? thou hast no cause, vnlesse thou alledge the number of thy sinnes. If this be al, why, oppose the infinit greatnes of Gods mercy against thy sinnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling blocke vnto thy selfe? & refusest to follow him? If thou feelest not as yet inwardely thy selfe to be stirred forward, pray that thou maist be. Knowe this for a most sure truth, that this desire in thee is a pledge of Gods fatherly good will towards thee. He neither can, nor will be waiting to this which he hath stirred vp in thee. After these exhortatiōs, I shew him, how some are called at the eleuēth houre, how the Gentiles after many 1000. yeres were called to be Gods people, how the thief was saued vpon the crosse. these & other remedies I vsed, whereof, I neuer remēber, that it repented me.

But if I deale with such as haue before obeyed the Lords calling, and either by reason of some grieuous sinne into which they haue fallen, or because they haue absented themselues from the Church of God, or in that they, refusing publike and priuate admonitions, haue bin offensive to the Church, or, which in
mine

mine experience, hath befallē many very good & godly persons, whilst they satisfie not themselves, they are so altogether busily conuersant in reprehending & iudging themselves, that they for a while forget the mercy of God: with these, to omit such as for some naturall infirmities, are, if they procure not speedie helpe of some expert Minister, most daungerously tempted, with these, I say, I vse this order.

First, I desire that they intimate vnto me, that which especially grieueth them, & as I vnderstand both the thing, & measure thereof by them: I take especial care of this, that they beeing already ouermuch cast downe, that I then, by the seuerer denunciation of the Lawe, doe not quite ouerturne them: yet so, as that I doe not altogether withdraw them either from condemning their former sinnes, or the meditation of Gods iudgement: And so, as much as I can, I temper the wordes of consolation, as that I nothing cloake Gods anger against them for their sinnes.

After I haue thus prepared them, I then demand, whether they haue bene euer in this case, or no? Nay, (say they, for the most part) the time was, when I was in great ioy and peace of conscience I serued the Lord, then was I a happie person, full of faith, full of hope: But nowe wretch that I am, I haue lost my first loue, and there is nothing vexeth me more, then to remember those times past. But, say I, whether consideration is more grieuous vnto thee, the apprehension of Gods iudgements, or the dislike of thy self, that thou shouldst offend so gracious and so louing
a fa-

a father? Both, say they, but especially the latter. Therefore (say I) sinne also displeaseth thee in that it is sinne, namely, because it is euill, and God who is goodnes it selfe, is offended with it? It is euen as you told vs, say they, and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gracious and mercifull a Father. Then I tell them, that no man is offended, but rather is glad, when he can iniurie one whom he hateth: this they graunt, and withall say, God forbid, that albeit the Lord hate me, I in like sort should hate him, vnto whome, if it were possible, I would be reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good case. For who can loue God, especially when he is wounded by him? who can bewaile the losse of his friendship? who can desire to come againe into his fauour, but hee, whome God still loueth, although for a time he be angrie with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation cometh not from flesh and blood, but from God himselfe, who first vouchsafeth to instruct vs, and from Christ Iesus, manifesting the Father vnto vs: And that it is Gods blessing, that we doe loue God, who loued vs first whē we were his enemies. You haue therefore, my good brother, iust cause, why you should be greatly displeased with many things past, but there is no cause why you should despaire. Briefly, you haue inwardly, and, as it were, dwelling with you, euident testimonies of your future reconciliation
with

with God: especially if you cease not to pray vnto him earnestly, who hath laid *the foundation of repentance in you, to wit, a dislike of sinne, and a desire to be reconciled vnto him.* The sheepe which wandered out of the folde ceased not to be a sheepe, albeit it went astray for a time: you now are that sheepe, to whom that faithfull shepheard of al those sheepe, which the father hath committed to him, leauing those ninetie and nine, doth not so much by my ministerie, declare that he seeketh you, as hauing already sought you, though you, not seeking him, hath indeede found you. *Knocke, saith he, and it shall be opened vnto you.* And haue you now forgotten those promises, which were so often made to them that repent? and also which they had experience of, who in the sight of the world were in a desperate case. But I, saith he, againe feele no motions of the Comforter, I haue now no sense of faith, or hope: but I feele all the contrarie. Nay, say I, you deceiue your selfe, as I told you before. For it is the Comforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is euill and disliketh God, albeit he shew not himselfe so fully at the first: because you had so many waies grievously offended him, as that he seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that he is yet in some secret corner of your soule, from whence at your instant prayers he will shewe himselfe vnto you, this will plainly declare vnto you, which I nowe admonish you of the second time. But let vs graunt as much as
you

you say: yet, sure it is, that your faith was not dead, but onely possessed with a spirituall lethargie. You liued in the wombe of your mother, and there were ignorant of your life. A drunken man, although he loose for a time the vse of reason, and also of his limmes, yet he neuer looseth reason it selte. You would thinke that in winter the trees were dead, but they spring againe in the sommer season. At night the sunne setteth, but in the next morning it riseth againe. And how often see we by experience, that he which at one time tooke the foyle in a combate, at another did winne the prise? And know this, that in the spirituall combate of the flesh with the spirit, the like we may see in many, partly by reason of the weakenes of our nature, partly through sloth to resist, and partly for default to beware. To these he replieth, for such temptations are very hardly remooued, I would to God, saith he, I could perfwade my selfe that these promises belonged to me. For my present estate constraineth me to doubt, whether I am the child of God, or not.

Laus Christo nescia finis.





A brieſe Table directing the

Reader of this booke to the principall
things in the ſame.

A

	lightly puniſhed.	196
	Affections corrupted.	43
Absence in a Paſtour	Afflictions.	287.317
when allowed. 177	Aſſiſtance in God.	88
extraordinary Abſtinence. 109	All, how ſaid to be ſaued.	
Abſtraction.	47	406
Abuſe of Gods name and	Allowance of others	
creatures. 126	ſinnes.	48
Accuſations on mallice.	Ambition howe healed.	
224	313	
againſt Accuſations. 226	our Anceſtors how ſaued.	
Accuſing conſcience. 41	241	
to Acknowledge God,	Andreas opinion conſu-	
what. 87	ted.	434
Acknowledge others	Angels with their nature	
good gifts. 227	and office.	25.26
Actuall ſinne. 44	their fall.	32
Adā representing al men.	it was more grieuous then	
36	man.	34
his eſtate in innocencie. 27	they ſerue the elect.	288.
his fall. 34.35.393	312.331.	
private Admonition. 327	raſh Anger.	168
Adoption. 287	preſeruatiues againſt An-	
Adulterie what. 189.191	ger.	312
		ſlowe

THE TABLE.

<i>flowe to Anger.</i>	179	<i>assent.</i>	322
<i>snappish Answers.</i>	173	<i>Asscueration.</i>	136
<i>courteous Answers.</i>	180	<i>Assurance of knowledge.</i>	
<i>Antichrist Satans sub-</i>	274		
<i>iect.</i>	80	<i>Atheisme.</i>	91
<i>his sinne.</i>	165	<i>Atheists satans subiectes.</i>	
<i>when first at Rome.</i>	80		
<i>Apologie.</i>	315.324	<i>79</i>	
<i>Apostates Satans sub-</i>		<i>Authoritie ouer creatures</i>	
<i>iects.</i>	80	<i>lost.</i>	52
<i>Apostasie.</i>	397	<i>Authoritie must be obey-</i>	
<i>lasciuious Apparell.</i>	194	<i>ed.</i>	157
<i>decent Apparell.</i>	198	<i>B</i>	
<i>Approbation of idolatric</i>		<i>Babbling.</i>	224
<i>condemned.</i>	103	<i>Ballades.</i>	195
<i>Aproching to God how.</i>		<i>Banketting.</i>	195.200
<i>119</i>		<i>on the sabbath day uncon-</i>	
<i>to his throne.</i>	275	<i>venient.</i>	150
<i>Application of Gods pro-</i>		<i>Bankrupts.</i>	207
<i>misses necessarie.</i>	276	<i>Baptisme.</i>	249.354
<i>Armour complete with</i>		<i>the matter, water.</i>	252
<i>parts.</i>	298	<i>the forme.</i>	253
<i>Arrius condemned.</i>	92	<i>the covenants in baptisme.</i>	
<i>Astrologic.</i>	128.427		252
<i>Arts which are vnlawful.</i>		<i>use of it.</i>	257
<i>210</i>		<i>Bargaining.</i>	205
<i>Assaults of a Christian a-</i>		<i>the Beast who.</i>	106
<i>bout his calling.</i>	302	<i>pleasures with Beasts.</i>	190
<i>his faith.</i>	305	<i>to Beare, what it signifi-</i>	
<i>sanctification.</i>	310	<i>eth.</i>	219
		<i>the Birth of sinne.</i>	47
		<i>Bitter</i>	

THE TABLE.

Bitter speaking.	169.224	Carelesse vsing of Gods	
Blasphemie.	42.126	names.	126
Blessednes.	353	Ceremonies.	281
in what.	337	Chastitie.	196.202
Blessing of children.	154	Charming.	116
Boasting.	226	Cherubims defende not	
the Bodie corrupted.	43	images.	102
punished.	51	Children must obey pa-	
amorous Bookes.	195	rents.	157
Booke of life.	354	Children freed from it by	
to Bowe downe to what.		the Pope.	165
99		Cherubims why painted	
Bounds not to be remo-		with wings.	15
ued.	210	Choise of one God.	96
Brawling.	170	Censures.	221
Buriall of the dead.	183	Christ the foundation of	
Burning of the flesh.	189	election.	53
Buyers sinne.	206	how subordinate to electi-	
Buying.	206	on.	54
Buggerie.	190	why God and man.	54 56
C		his infirmities.	57
Callings must be sancti-		union of two natures.	57
fied with praier.	137	Conception.	58
a Calling to live in.	212	sanctification.	58
effectuall Calling.	265	assumption of flesh.	58
how wrought.	270	Communion of properties.	
uneffectuall Calling.	394	59	
all are not Called.	416	distinction of both natures.	
Calling on God.	118.	61.	
321		how to wills in him.	62
		Ee	his

THE TABLE.

his nativitie.	62	resurrection.	77
Circumcision.	63.281	power of it.	291
Office.	63	ascension.	77
princes his vicegerents.		his sitting at Gods right hand.	78
as Mediatour he hath		prerogatives royall.	78
none.	65	his iustice ours.	285
his priesthoode.	65	things spoken of him as God	
he satisfied onely for the e-		and man.	60
lect.	65.403	his manhood exalted.	61
how he did it.	66	he that onely lawgiver.	75
his passion.	66.20	his merits infinite.	308
agonie.	68	his surrendring his kingdō	
sacrifice.	68.69	to his father.	81
he is the altar.	69	Christ whē received.	272
how a priest.	69	Christian cōuersatiō.	297
humiliation.	70	Church goods are not to	
accursednes.	70	be sold.	205
dead.	71	the Church may appoint	
power of it.	290	holy daies.	142
buried.	71	Ciuilt authoritie in Bish.	
power of it.	290	of Rome Antichrist.	81
descension into hell what.	71	Comedies.	196
abolishing of death.	72	Combats vnlawfull.	172
fulfilling the Law.	72	Comfortes for afflicted	
intercession.	73.74	consciencs.	307
his propheticall office.	74	Combate of afflicted cō-	
regall office.	75.78	science.	269
exaltation.	76	Commemoration of the	
body is visible.	77	creature.	133
		Com-	

THE TABLE.

Commendation for well doing to be vsed.	230	Come for the poore.	172
Commandements to mā in innocencie.	29	Conuerſation.	133
Companie.	196	to Couet, whar.	232
want of Compaſſion.	169	Counterſait wares.	206
Complaints.	170	Countenance auſtere.	170
Compunction.	395	Couetouſnes.	205
Concupiſcence.	232	Couenant of grace and works.	82.237.418
Conception of finne.	47	Couenant with Sathan.	112
Cōdemnation is by man.	393	who are in the Couenant.	230
Confefſion of finnes.	275	Contracts how, and with whome.	203
Cōfidence in creatures.	93	Comingencie not taken away by Gods decree.	19
Cookeꝝ muſt keepe the Sabbath.	144	Controuerſies howe decided.	172
Coniuring.	114	Conueſion to God whence.	43
Cōiunctiō with god.	267	Craving pardon for finnes.	275
Conſcience corrupted.	40	Credulitie.	228
not Comforted by a generall election.	412	Creation.	23
Concealing of finnes.	48.	Creatures muſt not be vſed hardly.	171
228		Cryings.	170
Conſent in finne.	48	Croſſes.	317
Conentation.	212	Crueltie.	166
Contentions.	169		
Contempt of ſuperiours.	163		
Contempt of Gods ſer- uice.	108		
		Ec 2	Cur-

THE TABLE.

Cursings.	126	ho'y Desperation.	352
Custome in sinne.	48	Deuils.	79
Constantine, and what		<i>what they can doe.</i>	112
figure he saw.	102	Differences of actuall	
D		sinne.	48
Damage in goods a pu-		Disdaine.	220
nishment.	51	Disobedience.	164
Damnation.	392.411	Distinction of dominious	
Danling.	196	o punishment.	51
Death a punishment.	52	Distinction of persons.	
Death not to be feared.			13
	330	Disrust in God.	92
Death of the elect.	329	Dissolute life.	133
Death driven farre off.	45	Doubtfulnes.	93.406
Decalogue.	83	Dreames.	42.234
Decree of God.	18.434	Diuination.	115
<i>it is secret.</i>	392	Discerning.	292
Degrees in sinning.	46	Duties of man to him-	
Degrees in deuils.	33	selfe.	163
Defence of a mans selfe.		E	
	187	Eares of corne may be	
Denial of our selues.	298	pulled to satisfie hun-	
Derision is persecution.		ger.	184
	170	Eating, with circumstan-	
Derision of Gods crea-		ces.	201
tures.	126	Edict of the law.	83
<i>of superiours.</i>	163	Edification.	326
Desire to please God.	90	Elders, fathers.	153
Desires of the flesh how		Elect knowe themselves	
auoided.	314	elect.	379
		Electi.	

THE TABLE.

Election. 52.266.339	Eternall life. 335.351
by Christ. 53.266	Eternall ioy. 337
meanes of Election. 53.81	Eternall destruction. 52.
it is Gods gift. 263.266	420.
it is not generally of all.	Euangelical promises in-
403	definite. 370
notes of Election. 424	Euill thinges howe, good
Elect cannot finally fall.	with God. 19.22
373	Euill thoughts. 44
Elect haue dominion o-	Excellencie of giftes re-
uer creatures. 287	uerenced. 159
Elohim, what. 2	Excuse of sinne whence.
Elevation in the masse.	41
109	Execution of Gods de-
Enchantments. 116	crece. 53
Enterludes. 195	Execution of election.
Envie. 169.220	53
Entising to sinne. 49	Execution of the decree
Encourage such as feare	of reprobation. 393
God. 185	Exposition of Scripture
Equalitie in contracts.	to xpe. 75
214	Externall obseruation of
Errours of Predest. con-	the Sabbath. 150
futed. 347.&c.	Extolling of a mans selfe
Estate of infidelitie. 36	aboue others. 165
Estate of the elect after	Eyes full of adulterie.
death. 328.332.335.	194
Estate of wicked mē. 421	F
Estimation of our selues.	the Fall of a Christian
45	souldier. 301.304.
	Ec 3 the

THE TABLE.

<i>theremedies.</i>	301.304	at Feastes leaue some-	
<i>before my Face</i>	what. 87	what.	202
the Fall.	30	Feeble not to be iniured.	
Falling from God.	397		171
<i>decreed of God.</i>	30.31.	Fighting.	170
412.		Flatterie.	225
Faith.	273.362.280	Flight in persecution.	
<i>a temporarie Faith.</i>	396		325
<i>how faith is begotten.</i>	75.	Forgerie.	206
239		foreknowledge of God.	
<i>degrees in working it.</i>	273		19
<i>degrees in Faith.</i>	277	Fornication.	190
Faith how shaken.	405.	Found thinges restore.	
278			207.218
not comanded in the		Free-wil not taken away	
morall law.	280	by Gods decree.	30
Faires may not be on the		Free-will.	352.357
Sabbath.	149	Frowardnes.	169
the Faithfull alone haue		Funerals howe to be so-	
title to Gods goods.	288	lemnized.	183
Falſe witnes.	220	Fulnes of bread.	95
False sentence.	208	G	
Fasting.	121.202	Gainelawfull.	208
Father what.	153	<i>unlawfull.</i>	208
Fatherleſſe.	171	Gaming for gaine.	210
Feare of God.	90	Gate, what.	145
<i>of death.</i>	330	Gifts of the holy Ghost	
<i>to offend God.</i>	295	not ſaleable.	205
Feaſtes.	200	Gleanings.	184
<i>in idoles.</i>	104	Glorification.	328
		perfect	

THE TABLE.

perfect Glorie.	336	God the holy Ghost.	17
Glorie of God sought a-		Gods operation and ope-	
boue all.	230	ratue permission.	21
it is the end of al.	339.422	thy God, what.	86
Gospell.	328	other gods, what.	87
thought follie.	45	Good meaning.	46
God is, and what.	2	Good name.	229
he is denied.	44	Goodnes of the creature.	
his nature.	2	24	
simples.	3	Gouernment of Christs	
infinitenes.	2	Church.	79
he hath neither subiect		when corrupted.	109
nor adiunct.	3	Grace can not be extin-	
his essence.	3	guished.	373
immutabilitie.	4	Grapes may be plucked.	
searcher of the heart.	5	184.	
the life of God.	5	Griefe for others and our	
how he willethe euil.	7	own sinnes.	295
his loue, mercy, &c.	8.	Grauen image.	98
9.10.11.		Grudges.	169
what God can doe.	10	Guittles, what.	124
his glorie known onely to		H	
himselfe.	12	Hallow the Sabbath.	147
how God is known to mā.	12	Hardnes of heart.	51
God the Father.	15	Hard, and soft heart.	94
his properties.	15	Hatred of God.	94.393
God the Sonne.	15	of our neighbour.	168
he onely incarnate.	55	Heauens threefold.	24
how sent.	16	Hellenisme.	93
how the Word.	16	Heresies spring from ori-	
his properties.	17	Ee 4	ginal

THE TABLE.

ginall sinne.	40	not be heard.	103
Hell fire.	422	Idolaters sory when they	
Holy Ghost.	17	omit their fained wor-	
not Christs father.	58	ship.	41
Holines of minde.	292	Illumination.	292
of memorie.	293	Iehovah.	85
conscience.	293	Image of God.	24
will.	294	how much of Gods Image	
affections.	294	were retained.	38
bodie.	296	Ingrossing commodities.	
Honour what.	152		227
Hope.	89.294	Infants how saved.	264
Hope of pardon.	274	Infancie a punishment.	
House coucted.	233		52
Humilitie.	90	Infants in the couenant.	
Hungring after grace.			250
	273	Infants which condem-	
Hunting.	187	ned.	394
Husbandrie on the Sab-		Ingratitude.	165
bath.	150	Inhabitants of the world.	
Hypocrisie.	108		24
I		Inneholders dutie.	145
Idlennesse.	494	Ignorance from Adam.	
Ielous what.	99		39
Iesling at Scripture.	132	sinne of Ignorance.	49
Iewes.	80	Impatience in afflictions.	
Idolatrie.	150		92
Idolaters.	80	Impotencie of mind.	39
Idol.	97	of will.	43
Idolatrous seruice may		Inclination to euill.	39
		Impu-	

THE TABLE.

Impuritie of conscience.		Iust dealing.	214
42		Iugling.	115
Inication.	47	Iustice.	296
Iniuries.	171	of the faithfull.	375
Indulgences.	107	Iustification.	281.284
Imputation of mans		second Iustification con-	
finnes to Christ.	69	futed.	368
Imputation of Christes		Intermission of Gods	
righteousnesse to man.		seruice.	189
284		Interpreting amisse.	173
Imputatiue iustice proo-		Interpreting well.	227
ued.	286	Iustice inherent.	365
Iosephs pietie.	227	K	
Iourneies on the Sab-		to Kill what, who, when.	
bath day.	149	167	
Judaisme.	92	the Knowledge of Gods	
Images in Churches vn-		law bruiseth the heart.	
lawfull.	101	272	
Infirmities to be concea-		the Knowledge of the	
led.	180.224	Gospell.	273
Infirmities of the bodie		Kings are fathers.	153
couered by Christ.	74	L	
Infidels howe damned.		Labour commaunded.	
401		204	
Ioye in the holy Ghost.		Labourers must be paid.	
295		171	
Iudgements of God must		Law of God morall.	82
be regarded.	132	the Law cannot be ful-	
Iudging.	230	filled in this life.	374
Last Iudgement.	332	use of the Lawe.	237
		use	

THE TABLE.

<i>Use of it in regenerate.</i>	200		
257		Lying.	124.222
Church Laws by Christ.		Lucke good and bad.	
75		127	
Lawe.	218	Lust of heart.	189
Lawyers sinne.	209	Lutherans consubstanti-	
Leagues, which are law-		ation.	260
full.	181		
Leagues with infidels.		M	
105.181			
Leagues with godly.		Madnesse a punishment	
122		of sinne.	51
Lenitie in correction.		Magistrates fathers.	52
166		Magistrates winking at	
Lending freely.	217	sinne.	48
Life vnoffensue.	148	Magistrates to be obey-	
<i>vnordinate.</i>	204	ed.	257
long Life promised to		Magique.	111
children.	155	Magitians.	80.93.111
Lordships distinguished.		Magitians not to be	
51		sought vnto.	117
Lottes.	127	Malice.	220.168
Loue of God.	89	Man and wife abusing	
<i>marks of it.</i>	89	their libertie.	139
Loue of God in Christ.		Mans creation with cir-	
295		cumstances 24. to the	
Loue of the creature		30.	
more then God.	94	<i>created mutable.</i>	30
<i>the</i> Lords supper.	257	<i>his fall.</i>	34
Lowe roome at table.		Man Gods image.	152.
		<i>pleasures</i>	

THE TABLE.

<i>pleasures with Men.</i>	ship.	118
190	Members of Christ.	
Manichees condemned.	269	
92	Gods Mercie about his	
Marriage to be sanctified	justice.	100
with praier.	137	
Marriage without parents	Merite of congruities.	
consent.	360	
with infidels.	of consanguinitie.	
170	375	
Marie Christes mother	the Minde corrupted.	38.
continued a virgin.	44	
63	MINISTERS fa-	
Marcion.	thers.	135
93	Ministers sinnes.	48.
Martyrdome.	173	
325	Ministers duetie.	119.
Marchandise shoulde to	222	
an idolatrous vie.	Mirth at meate.	201
106	Miseries of our neigh-	
Masse may not be heard.	bour.	178
103	Modestie.	197
Mayning of the bodie.	Monasticall vowes.	
170	170	
Meditation of the crea-	Monkes.	201
tion on the Sabbath.	Monuments of idola-	
448	trie.	104
Meditation of Christes	Mortification.	289
passion.	Mourning.	183
72	Myther, what.	153
Meditation in the pro-	Mothers must nurse their	
mises of the Gospell.	owne	
274		
Meanes of Gods wor-		

THE TABLE.

owne children.	166	269	
Musicke lawfull.	266	Occasions of strife howe	
Musicke in Churches.		ministred.	171
107		Offences against superi-	
Murder vnpardonable.		ours.	163
172		equals.	165
N		inferiours.	165.177
Naamans worship in the		Old men fathers.	151
Temple of Rimmon.		Operation of God.	21
130		Oppression.	207
Name of God.	123	Originall sinne.	37
good Name.	229	not taken away by bap-	
Necromancie.	114	tisme.	354
Neglect of Gods seruice.		Outwarde actuall sinne.	
109		46	
Neighbours who and		Originall sinne deserueth	
how to be loued.	151.	death.	414
178		Oathes.	137
Non residencie reproo-		lawfull.	136
ued by Scripture and		vnlawfull.	125
Councils.	174	P	
Notions of the mind.	38	Particular perswasion of	
O		saluation.	276
Obedience to God how		Paines in childbirth.	16
measured by him.	108	a Punishment for sinne.	
Obedience to superiours.		51	
157		Parents howe said to be	
Obedience to the lawe.		holy.	251
183		Parents prolong their	
evangelicall obedience.		childrens life.	254
		Patience	

THE TABLE.

Patience in perils.	88	Preaching of the Gospell	
Patience with preserua-		an image of Christ.	
tives.	317		103
Peace of God.	294	<i>it begetteth faith.</i>	75
Perfection of saint.	48	Prayer.	328
Permission of euill.	21	Prayers of the faithfull.	
Periurie.	122		322
Peoples ductie in Gods		<i>to creatures.</i>	111
seruice.	184	<i>a meanes to sanctifie</i>	
Petition.	138. 325	<i>Gods creatures.</i>	137
Peters fall.	49. 373	Prayers on particular oc-	
Pirates.	211	casions.	138
Philosophie.	186	Praying of God in hea-	
Philicke.	186	uen.	338
Pictures.	101	Predestination.	23. 402.
Plague.	187		426
Plaies.	104	<i>it is both of the Elect &</i>	
Pledges to be restored.		<i>reprobate.</i>	347
171. 107		<i>immutable.</i>	349
<i>to be redeemed.</i>	215	<i>not by foreseene workes</i>	
strange Pleasures.	190	<i>in man.</i>	413
Pollution.	399. 410.	<i>it may be knowne.</i>	424.
Pollution by night.	191	<i>what it is to the Papists.</i>	
the Pope Antichrist.	80		340
Popish superstitions.	107.	Predestination applied.	
132			423
Popish fasting.	108	Preseruatiues against as-	
Popish traditions.	109	saults of temptation.	
Power of the law.	236		300
<i>of Christs death.</i>	290	<i>vocation.</i>	303
		<i>faith.</i>	

THE TABLE.

<i>faith.</i>	306	Raising of prices in wares	
<i>sanctification.</i>	311		207
Prefumption.	50 95	Remission of finnes.	233
Pride.	94	Rejoycing at our neighbours good.	178
Promises of God and man.	82	Reprobating.	255
Promises must be kept.		Rebellion inward.	43
217		Recreation.	185
Pronenes to diseases and punishment.	51	Relikes of idols vnlawefull.	104
Pronouncing vniust sentence.	222	Reliefe of such as are godly.	328
Propagation of sinne.	38	Remember, what it significeth.	141
Profession of God commanded.	87.302	Reprobates.	227. 122
Processions.	104	Repententing of God in an image.	101
Prognostications.	128	Reprobates.	394
Prophecies.	114	<i>howe farre they may goe in godlines.</i>	394
Prophanations of Sabbath.	149	Reprobates may knowe the Lord.	395
Punishments of sinne.	51	<i>haue temporary faith.</i>	399
Punishments inflicted by superiours to be borne.	158	<i>a tast of the heavenly gifts.</i>	396
Punishments howe to be inflicted.	162	<i>outward holmes.</i>	397
Q		<i>their falling from God.</i>	97
Quarrellings.	170	<i>death.</i>	419
R		<i>condemnation.</i>	420
Railings forbidden.	169	<i>estate in hell.</i>	421
		Reprobati-	

THE TABLE.

Reprobation.	391	Sabbath commanded in	
Reprobate sense.	40	Paradise.	92
Reuerence to superiours		Sabbath.	140
with many brāches.	155	<i>how sanctified.</i>	145
Reuenge.	169	<i>how morall and ceremon-</i>	
Relitucion.	207.217	<i>niall.</i>	145.147
Repentance.	296	<i>why changed.</i>	146
<i>how in reprobates.</i>	395	a Sabbath daies worke.	
<i>how in God.</i>	4	149.143.	
Resurrection.	333	Preparation to Sabbath.	
Reading sometimes be-		148	
getteth faith.	269	<i>how profaned.</i>	308
to Rise early on the Sab-		Sacraments.	241
bath.	147	<i>how necessarie.</i>	246
Rogues.	209	Sacrifice and Sacrament	
Robberies.	210	differ.	248
the Romish Hierarchie.		Saluation.	399.411
110		Saluation according to	
Rules for the communion		the Church of Rome.	
of properties.	1459	340	
Rules for voves.	120	Saints not to be prayed	
Rules for equalitie in cō-		for.	111
tracts.	214	Samuel raised vp, not	
Rules for the interpreta-		true Samuel.	115
tion of the decalogue.	83	Sanctuaries.	172
Rules for such as would		to Sanctifie what.	141
be saued,	236	Sanctification of Gods	
		creatures.	157
S		Sanctification with the	
Sabellius condemned.	92	effects thereof,	289
		Satans	

THE TABLE.

Satans shifts to cause in- fidelitie.	305	Sinnes of omission and commission.	46
Satan Gods ape.	112	Sinne against the holy Ghost.	30.398
his Sacraments.	112	Sixe daies to worke.	142
Scandales.	173	Single life.	202
Scriptures onely expou- ded by Christ.	75	Sobrietie.	199
Serpents heade bruised.	411	Soule punished.	51
Second causes are not frustrate by Gods de- cree.	20	Sorrow for sinne.	315
Securitie.	45.94	Societie with infidels.	105
Seruice of God in hea- ven.	337	Soules in heauen.	331
Sellers sinne.	206	Sourhsaying.	114
Servantseye seruice.	164.	christian Souldier.	269
Shame of nakednesse a punishment.	51	Spirite of slumber.	40
Shooting.	186	Spirituall drunkennesse.	40.
Signes in the sacraments.	243	Sports on the Sabbath.	150
Sinne what.	31	Starres what force they haue.	130
mortall sinne.	373	Stealing.	204
why it raigneth in man.	236	Step-parents to be ho- noured.	153
one sinne forgiven all forgiven.	309	Strangers not to be in- iured.	171
Sinne corrupteth onely faculties.	307	the Sting of death.	330
		Subiect to satan.	79
		Subiection to satan a punishment.	51
		Suretiship.	

THE TABLE.

Suretyship.	206	Tempter.	269
Suites in law.	208	Terrour of conscience.	
Supremacie in the Pope,	42.51.	Terrours for well doing.	
...a note of Antichrist.	80		41
Superstition.	127	Testament.	238
Suspitions.	220	Thanksgiuing.	118.139.
Superiours duetie to in-	328 338.		
feriours.	160	Theologic, what.	1
Superiours to be reueren-		Theft howe punished.	
ced.	155		201.211
<i>they must speake first.</i>		Thrift.	213
156		Titles of God where to	
Subiects are freed from		be vsed.	133
their allegiance to		Titles may be giuen to	
their Prince by the		men.	157
Pope.	165	Trafficke with infidels.	
Swearing any way.	125		106
		Transubstantiation.	259
T		Trembling at Gods pre-	
		sence.	51.304
to Take the Name of		Trials of suits before in-	
God in vaine.	123	fidels.	306
Talke corrupt.	195.224	Trouble of minde.	51
table Talke.	201	Truth to be spoken.	213
Tales raised.	223.228.	Truces.	181
Taunting.	171	Turks the deuil subjects.	
Tempting of Gods	92		281
Temptation.	46.300.	the two Trees in Eden.	
406			29

THE TABLE.

Tyrants to be obeyed.

159

W

Tyrants punishment.

171

VVashing in baptisme.

254

V

VVasting others goods.

164

Vanitie from Adam.

VVages detained. 171

39

VVantonneſſe. 193

Vaine-glorie. 220

Chriſtian VVarrefare.

Vertue of creatures loſt

298

by ſinne. 52

VVarriars. 198

Vices not to be allowed.

VVeights falſified. 206.

227

215

abſteined from. 230

VVedlocke. 203

to Viſite. 99

VVill corrupted. 43

Vivification. 290

VVill worſhip. 106

Vowes. 107.119

ſpiritual VViſedom. 292

Vncharitable opinions of

VVitches. 117

ſuch as feare God.

VViſhing. 234

45

VVitneſſe. 22.226

Vnion with God. 88

the VVorke of God. 18

Vnion of Chriſtians

VVorks of the elect, how

with Chriſt. 268

acceptable to God.

ſpiritual VVnderſtanding.

376

292

the VVorlde nd partes

Vniuſt dealing. 205

thercof. 24

Vnprofitable vvares.

how the godly eſteeme of

206

the VVorld. 295

Vſurie.

the VVord how firſt re-

207

vealed.

THE TABLE.

vealed.	74	is VVorshipped.	118
the VVorde preached a		VVorks iustific not.	353.
meanes of saluation.			376
75		VVoikes foreseene.	
to sanctifie Gods crea-			413
tures.	137	VVorme of conscience.	
VVise in his owne con-			422
ceit.	166	VVhole man punished.	
VVidowes not to be in-			51
jured.	171	VVorshipping the beast.	
to VVinne men to reli-			106
gion.	184	of deuils.	111
VVares to be saleable.			
215		Z	
Gods VVorship when		Zeale of Gods glorie.	
corrupted.	109		
meanes by which God		295.133	

F I N I S.

Faults escaped.

Pag. 35. lin. 10. for art, read aſte.
 pag. 296. lin. 17. for cuen, read
 finne.